THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER

No. 858.—NEW SERIES.] FRIDAY, SEPTEMBER 4, 1885;—ELLUL 24, 5645. [PRICE TWOPENCE.

BIRTHS.

On the 11th July, at Craigstone, Upper William Street South Sydney, the wife of I. REGINALD COHEN (nee Florence Davis), of a son.

On the 27th August, at 17, Commercial Road, Aldgate, the wife of ABRAHAM KARET, of a daughter. American and Australian papers please copy.

On the 28th August, at 52, Chepstow Villas, Bayswater, the wife of H. MELBOURNE HART, of a daughter.

On the 29th August, at 235, Essex Road, N., the wife of GEORGE VANDAMM, Solicitor, of a son.

On the 29th August, at 85, Stirling Road, Edgbaston, Birmingham, the wife of S. LOTHEIM, of a daughter.

On the 29th August, at Sulymah, Elgin Road, Maida Vale, the wife of JOHN M. HARRIS, Esq., of a son.

On the 1st September, at 84, Leman Street, E., the wife of EMANUEL NATHAN (nee Annie Brand), of 11, Grafton Street, E., prematurely of a daughter, stillborn. No cards.

On the 1st September, at 287, Kennington Road, S.E., the wife of Mr. NATHAN HARRIS, of a son.

MARRIAGES.

On Wednesday, the 5th August, at the Synagogue, Kimberley Diamond Fields, by the Rev. Mr. Mendelssohn, WILLIAM, youngest son of MICHAEL SAGAR, Esq., of Liverpool, England, to ROSE, only daughter of Mr. and Mrs. HENRY SILBERFEIN, of Beaconsfield, late of Braila, Roumania.

On Wednesday the 5th August, at Kimberley, South Africa, by the Rev. Mr. Mendelssohn, W. SAGAR, Esq., son of Mr. and Mrs. M. Sagar, of 122, Islington, Liverpool, to Miss ROSE SILBERFEIN, of Kimberley.

On the 25th August, at the Hambro' Synagogue, by the Rev. S. M. Gollancz, assisted by the Rev. I. Greenberg, ANNIE JAFFÉ, eldest daughter of Max Jaffé, of 67, Great Prescot Street, to EDWARD E. MARKS, youngest son of the late H. Marks, of Birmingham. Cape papers please copy.

On the 26th August, at Wynman's Rooms, Newman Street, by the Revs. D. Fay and E. Spero, assisted by the Rev. S. Lyons, Mr. PHILLIP BASH of 45, Argyle Square, St. Pancras, to FRANCES, eldest daughter of the late H. N. SIMMONDS, of 55, Red Lion Street Holborn.

On the 26th August, at the Westminster Town Hall, Victoria Street, Westminster, by the Rev. Dr. H. Adler, assisted by the Rev. S. Levy, SOPHIA, daughter of Mr. I. DAVIS, of 277, Kennington Road, S.E., to DAVID, son of the late ISAAC JACOBS, of 34, Upper Bedford Place, W.C.

On the 26th August, at the Great Synagogue, by the Rev. M. Hast assisted by the Rev. J. Fink, NAPHTALI, only son of JACOB and LEAH ROSENBLOOM, of 73, Lincoln Street, Bow, to EMILY CAROLINE FLETCHER.

On the 2nd September at the Port Elizabeth Synagogue, by the Rev. S. Rappaport, MOSS P. VALENTINE, of Dordrecht, Cape Colony, son of P. Vallentine, London, to AMELIA VICTORIA, daughter of S. L. GREEN, Cardiff.—[By cablegram.]

On the 2nd September, at 34, Whitechapel Road, by the Rev. S. Munz, assisted by the Rev. J. Goulstein, COLEMAN, second son of the late ISAIAH JOSEPH, of Norfolk Terrace, Bayswater, to CLARA, youngest daughter of the late SAMUEL GLUCKSTEIN, of 34, Whitechapel Road. Cape papers please copy.

DEATHS.

On the 25th August, at 5, Nicholson Place, Swansea, Mrs. REBECCA LEVY in her 90th year, mother of Jacob Levy, 6, Albert Road, Regent's Park.

On the 27th August, at Kimberley, South Africa, MARK LEO, father of Charles Leo, in his 50th year. May his soul rest in peace! [By Cable.]

On the 27th August, at 1, Claremont Road, Preston, near Brighton, EVA, widow of the late JACQUES LEVY, of Antwerp. Deeply regretted by all her relatives.

On the 28th August, at his residence, 161, High Street, Shoreditch, ISAIAH VAN CLEEF, aged 76 years. Deeply lamented by his sorrowing wife, children, relatives, and friends. May his soul rest in peace! French and Dutch papers please copy.

On Sunday, the 30th August, י"ט אלול, at the residence of the Rev. H. Shandel, Mill House, Ramsgate, ESTER LONDON, aged 70, the dearly beloved mother of Mrs. Shandel, S. London, and H. London, of Plymouth, J. London, Mrs. Symons, and Mrs. Kurman. Highly respected by all who knew her. May her soul rest in peace!

DEATHS.

On the 29th August, at 61, Grosvenor Road, Highbury New Park, ROZETTE (Rosie), dearly beloved second daughter of JANE and the late JUSTUS BRONKHORST, aged 7 years and 4 months.

On the 31st August, at 4, Scarborough Street, Goodman's Fields, JULIUS LEON, son of the Rev. ISRAEL GREENBERG, aged 4 years and 3 months.—תנצב"ה

On the 31st August at 50 Mildmay Park, N., ISAAC HART, aged 94.

MR. S. BOAS and CHILDREN return THANKS for kind sympathy expressed during their week of mourning for their late lamented and dearly beloved wife and mother.—80, Grosvenor Road, Highbury New Park.

MRS. LEWIS CHAPMAN returns THANKS for kind visits, letters, and cards of condolence received during the week of mourning for her dearly beloved sister.

MRS. MORRIS DAVIS and FAMILY return their sincere THANKS for kind visits, letters, and cards of condolence received during the week of mourning for their lamented and dearly beloved husband and father.—41, Fern Bank, Cheetham Manchester.

MRS. S. KAUFMAN, Mrs. P. BOSS, Mr. A. ABRAHAMS, and Mr. E. BRAHAM return sincere THANKS for kind visits, cards, and letters of condolence received during their week of mourning for their late lamented mother and sister.—Eliza, Beth House, St. Thomas Road, Victoria Park.

MRS. HENRY SAMUEL & FAMILY return their sincere THANKS for kind visits, letters, and cards of condolence received during their week of mourning for their dearly beloved husband and father.—373, Bath Street, Glasgow.

THE TOMBSTONE to the memory of the late CHARLES ABRAHAMS, of 78, St. Paul's Road, Canonbury, will be SET on SUNDAY, 6th inst., at West Ham Cemetery, at 3.30 p.m. Relatives and friends please accept this intimation.

JEWS' EMIGRATION SOCIETY.

MR. LEOPOLD DE ROTHSCHILD, President of the Jews' Emigration Society, acknowledges with THANKS the RECEIPT of a cheque for £13 11s., being a further collection made by Mr. Lionel Caro, of Newcastle-on-Tyne, in aid of the funds of the Society.

G. L. LYON, Hon. Sec.

8, South Street, Finsbury.
September 3rd, 1885.

COMPTON HOUSE SCHOOL.
BUCKINGHAM PLACE, BRIGHTON.
Principal—Mr. J. H. COHEN.

STRONG Teaching Staff, excellent School premises, among the largest and most complete in Brighton. Higher and Elementary Courses as heretofore.

Mr. H. J. Cohen, B.A., Scholar of Jesus College, Oxford, will be happy to read with pupils for examination, during the summer at the above address.

J. SAMUEL and SON, MONUMENTAL MASONS and UNDERTAKERS.
Works:—147, SIDNEY-STREET, MILE END
Headstones, Tombs and Monuments supplied for all cemeteries, in Stone, Aberdeen Granite and Marble, with the Imperishable Lead Letters. Designs, &c., forwarded on application.
Established over 50 years

HARRIS and BARNETT, MONUMENTAL MASONS.
Works:—1A, BEAUMONT-STREET, MILE END, E.
Headstones, Tombs and Monuments in all kinds of Stone and Marble, with Imperishable Lead Letters. Designs forwarded on application. Private residence 17, Beaumont-square Mile End, E

A. VAN PRAAGH, MONUMENTAL MASON and LETTER CUTTER, 30, SCARBORO' STREET, LEMAN STREET, E. Monuments, Tomb and Headstones erected in Stone, Marble and Granite with the imperishable lead letters. Designs, &c., forwarded on application. Tombstones of all kinds repaired and painted
Works: Spicer St. Buildings, Osborn St., E

INSURANCE AGENT.
HENRY H. HYAMS (Life, Fire, and Accidents), 5, Duke Street, Aldgate E.C., & 36, Birchington Road, Kilburn, N.W

TO THE PRESIDENT, WARDENS AND MEMBERS OF THE MANCHESTER GREAT SYNAGOGUE.

GENTLEMEN,

ACCEPT my most sincere THANKS for electing me to the post of Second Reader, &c., to your Synagogue and I beg to assure you that the confidence thus reposed in me shall be upheld with dignity and respect to the utmost of my ability.

I am, Gentlemen, yours obediently,
H. LEVIN.

Gainsborough House Cheltenham,
September 1st, 5645.

קק כנסת יש"א
UNITED SYNAGOGUE.

ST. JOHN'S WOOD SYNAGOGUE,
41, ABBEY ROAD.

THE Painting of the Building and the erection of additional seats being now completed, the Synagogue will be RE-OPENED for Divine Worship THIS EVENING, FRIDAY, September 4th, ע"ש ק כ"ר אלול.

The Secretary will be in attendance at the Synagogue on Sunday, 6th September, and also during the week from 10 till 2 o'clock, for the purpose of allotting the newly erected seats.

M. ROSENSTEIN, Sec.

SOUTH HACKNEY SYNAGOGUE,
DEVONSHIRE ROAD, MARE STREET, HACKNEY.
(A few minutes' walk from Hackney Station, N.L.R.)

THE INAUGURATION CEREMONY of the new iron building of this Synagogue will take place on SUNDAY NEXT, the 6th September, at 4 p.m. The building will be opened by SAMUEL MONTAGU, Esq. The Inauguration Sermon will be delivered by the Rev. B. SPIERS, Dayan. The Service will be conducted by the Revs. S. SUNZ and M. J. HEILBRON, assisted by the Choir of the North London Synagogue.

CRACOW HEBREW SOCIETY,
ROBERT ST., CHEETHAM, MANCHESTER.

THE RE-CONSECRATION of the above place of worship will take place on SUNDAY NEXT, Sept. 6th, at 2 p.m.

By the kind permission of the Executive and Committee of the Manchester Hebrew Congregation, the Rev. Dr. SALOMON has kindly consented to deliver a Sermon, and the Rev. S. ALEXANDER, assisted by the Choir, will conduct the Consecration Service.

Members and friends are respectfully invited to be present.

LOUIS ROTHBAND, Hon. Sec.

GERMAN SYNAGOGUE.

THE Members and friends of the above are hereby apprized, that temporary premises have been engaged, and Divine Service will be performed during the whole of the Holidays in the large and well ventilated Hall, with a fine ladies' gallery, situate at 128, Shoreditch Wells & Co., Iron Foundry, Show Rooms).

Tickets for seats to be had from 1st September from 5 to 8 p.m., at the Hall.

LOUIS DENHOF, Hon. Sec.

SPECIAL NEW AND ELEGANT DESIGNS THIS SEASON.

GREET Relatives and Friends.—Hebrew and English or German NEW YEAR CARDS (Copyright), from One Penny to Five Shillings each.

VALLENTINE'S 9, Huntley Street W.C., and 37, Duke Street, Aldgate.

NEW YEAR CARDS FOR 5646.

A New style of highly artistic CONGRATULATION CARDS for the New Year, with original Hebrew verses stamped in gold and English translations, are NOW READY.

LASSAR WETZLAR, 43, Sandringham Road, Dalston, E.

Country orders receive prompt attention.

THE Rev. A. TERTIS (Reader of the Princes Street Synagogue) begs to inform the Public that he has had successful practice, extending over ten years, in both London and the Provinces, as a

PRACTICAL MOHEL (מוהל)

Letters, &c., will receive prompt attention Personal attendance till cured. Services volunteered to the poor. A fair portion of the perquisites are put by for the Initiation Society, חברת הכנסת ברית

Numerous references from medical men and others as to expediency and success of operations.

ADDRESS—8, PRINCES STREET, SPITALFIELDS, E.

CAUTION and VIGILANCE.—Ask for CRYSTAL PALACE BOND'S DAUGHTER'S GOLD MEDAL MARKING INK.—Her Most Gracious Majesty's Patent Pencil turns black on the cloth while writing; no heating required. Latest Novelty, large Glass-stopped Bottle of Marking Ink and a Glass Pen, 1s. 6d. Actions tried with injunctions. Costs and damages granted for selling colourable imitations. See *Times*. Works: 75, Southgate Road, London.

JOSEPH DAVIS, Deceased.—Pursuant to the Statute 22 and 23, Vict. c. 35, intituled "An Act to further amend the law of Property and to relieve Trustees," Notice is Hereby Given that all persons having any CLAIMS against the ESTATE of JOSEPH DAVIS, late of No. 185, Maida Vale, in the County of Middlesex, Esq., formerly of No. 56, Camomile Street, in the City of London, Merchant (who died on the 28th June, 1885, and whose will was proved in the Principal Registry of the Probate Division of the High Court of Justice on the 17th August, 188. by Montague Davis, Sander Lazarus and Abraham Rosenfeld, three of the Executors therein named) are hereby required to send in the particulars of their claims to us on or before the 24th day of October next, after which date the Executors will proceed to distribute the assets of the said deceased among the persons entitled thereto, having regard only to the claims of which they shall then have had notice.

Dated this 26th August, 1885.

THOMPSON, SON & BROOKS,
63, Cornhill, E.C., Solicitors for the said Executors.

THE Rev. I. MICHALOWSKI from Paris, will CONDUCT the SERVICE during רה"ש and י"כ at the JEWISH WORKING MEN'S CLUB, GREAT ALIE STREET. He will be assisted by an adult Choir. Tickets 10s., 7s. 6d., and 5s each, may be obtained from the following:

B. and A. Cohen, 92, High Street, Whitechapel.

And at the Jewish Working Men's Club

There will also be accommodation for ladies

HASTINGS & ST. LEONARDS
ORTHODOX JEWISH BOARDING HOUSE.
(Facing the Sea)

MRS. JOSEPH JACOBS (late of Newcastle-on-Tyne) having taken the commodious house, No. 8, Grand Parade, as a Boarding Establishment, is now prepared to receive visitors. The house is situated in the best part of this healthy and fashionable resort, and is replete with every home comfort. The sanitary arrangements are perfect and an experienced staff of servants has been engaged to ensure complete attendance.

This being the ONLY Jewish Boarding House in Hastings or St. Leonards, offers exceptional advantages to families.

Terms from £2 12s. 6d. per week. Tariff on application.

Special terms for visitors staying from Friday till Monday.

Intending visitors should alight at Warrior Square Station.

MRS. JOSEPH JACOBS,
8, GRAND PARADE.

HASTINGS.
12, ROBERTSON TERRACE
(Facing the Sea).
JEWISH BOARDING ESTABLISHMENT.
MR. & MRS. A. I. JOSEPH.

SPECIAL NOTICE.

Service will be held as usual at Beaufort College during the ensuing Holydays, where, by permission of the Rev. Ph. Bender, all visitors to this Establishment will be accommodated with seats free of charge.

The highest references can be given.

Cuisine under the immediate superintendence of a thoroughly orthodox lady.

TARIFF ON APPLICATION.

CARDIFF HEBREW CONGREGATION.

WANTED, by above Congregation, a MINISTER, Reader and בעל קורא who is competent to deliver a good English sermon. Salary £150 per annum (£50 being a grant from the Committee of the Provincial Ministers Augmentation Fund).

Applications, with fullest particulars and references, to be sent to

Mr. I. MICHAELSON, President.
47, James Street, Docks, Cardiff.

SOUTH HACKNEY SYNAGOGUE,
43, DARNLEY ROAD, HACKNEY

THE new Iron Building of the above Synagogue, now being erected at Devonshire Road, Mare Street, will be OPEN for Divine Service for the ensuing Holydays.

Plans of Seats to Let in the new building can be seen at any time at 43, Darnley Road, Hackney.

Prices of seats from 10s. 6d.

Offerings are now abolished.

ק״ק כנסת יש־אל
UNITED SYNAGOGUE.

BOROUGH SYNAGOGUE,
HEYGATE STREET, WALWORTH ROAD, S.E.

ATTENDANCE will be given on SUNDAY NEXT from 10.30 to 2 for the purpose of Letting Seats.

ק״ק כנסת יש־אל
UNITED SYNAGOGUE.

DALSTON SYNAGOGUE,
POETS ROAD, PETHERTON ROAD,
HIGHBURY NEW PARK, N.

THE Secretary will be in attendance for the purpose of LETTING SEATS from 11 to 1 daily, on Sundays also from 5 to 6 p.m.

FINSBURY PARK SYNAGOGUE,
29, PORTLAND ROAD, N.

Offerings are abolished.
Free Classes three times a week.
The Seat-rental, INCLUDING BURIAL TAX, is as follows:

Gentlemen	£2 2 0	Per ann.
Married Ladies	1 1 0	payable
Unmarried Ladies	0 10 6	in
Youths up to 21 years of age	0 10 6	advance.

An official is always in attendance at the Synagogue for the purpose of letting seats.
CHAS. ABRAHAMS, Hon. Sec.

UNIVERSITY COLLEGE, LONDON.

THE Session of the FACULTY of MEDICINE begins on October 1st.

The Session of the FACULTIES of ARTS and LAWS, and of SCIENCE begins on October 5. Instruction is provided for Women in Arts, Laws and Science.

Prospectuses and Regulations relating to Exhibitions, &c. (value £2,000), may be obtained from the College, Gower Street, W.C.

The Examinations for Entrance Exhibitions begin September 28.

The School RE-OPENS September 21.

The College is close to the Gower Street Station.

TALFOURD ELY, M.A., Sec.

WARRINGTON COLLEGE,
34, WARRINGTON CRESCENT, W.
FOR THE SONS OF GENTLEMEN.
Principal & Head Master—Mr. GILMOUR.

THE NEW TERM will (D.V.) begin on THURSDAY, the 17th September.
Prospectuses on application.

ST. MARY'S HALL,
ST. MARY'S ROAD, CANONBURY.
(Conducted on the principles of Queen's Col.)

THIS old established Ladies' College will RE-OPEN September the 16th.

Eminent Professors and moderate fees. The subjects taught include Hebrew. No school on Saturdays.

For further particulars address the Principal, Miss Northcroft.

CITY MIDDLE CLASS SCHOOL,
COWPER STREET.

MR. N. I. BERLIN, fourteen years' Hebrew Master at the above, begs to notify to Parents and Guardians of boys attending this School, that his CLASS for HEBREW and RELIGIOUS INSTRUCTION RE-ASSEMBLED on the 1st of September, and will meet, as heretofore, twice a week. Fee for the Term, 7s. Further particulars of the Head Master; or of Mr. Berlin, 4, Oakeley Crescent, City Road, E.C.
Mr. Berlin has also charge of the Special Class for German. Fee, 7s, the Term.

MR. A. STERN, for ten years' Head Teacher at Dr. Joel's Institution in Pfungstadt and Teacher of the Public Schools in Darmstadt, is open to RECEIVE into his house several YOUNG GENTLEMEN attending the Colleges of DARMSTADT. Private tuition in all subjects. References kindly permitted to the Rev. Dr. Landsberger in Darmstadt; Miss Weil, Pensionnat Weil Landau (Rheinpfalz); and Messrs. G. Strauss and Co., 12, Hamsell Street, Falcon Square, London, E.C.

MISS KATIE SAMUEL (Pupil of Miss Cowen) holds Classes for INSTRUCTION in Elocution and Recitation. Special arrangements with schools. For terms, &c., apply to 74, Sutherland Gardens, St. Peter's Park, W.

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ESTABLISHED OVER 50 YEARS.
REMOVED from No. 6 to No. 15, WHITECHAPEL, HIGH STREET.

AN URGENT APPEAL is made to the Benevolent on behalf of a reduced tradesman, who, by a succession of unfortunate circumstances, has been reduced to the utmost distress. Applicant, who has a WIFE and FIVE CHILDREN, at one time was in a position of comparative ease, and having subsequently emigrated to the United States with the view of improving his position, has been compelled to return to this country deprived of all means. He is a tailor by trade and it is the object of the undermentioned gentlemen of the Committee, to all of whom the applicant is known, to raise an amount for the purpose of providing him with the appliances of his trade, to enable him to obtain a livelihood.

Donations will be thankfully received and acknowledged by
Rev. A. H. Nieto, 6, Fremont street, Victoria Park-road, E.
Rev. Victor R. Rosenstein, East London Synagogue, Stepney Green.
Rev. J. Kohn Zedek, 6, Mansell street, Aldgate.
A. Lindung, Esq., 21, White's-row, Commercial street, Spitalfields.
Messrs. Greenbaum and Son, 51, Commercial street, Whitechapel.
K. Weber, Esq., 31, Church lane, Whitechapel.
L. Harris, Hon. Sec., 53, Commercial road, E.
and at the Jewish Chronicle office.

Preliminary notice of sale.—12, Robertson Terrace, Hastings, Sussex.

MESSRS. ENGALL, VALLER, and Co., have been favoured with instructions to SELL by Public AUCTION, on the premises as above, on MONDAY, September 21st, 1885, at 12 for 1 o'clock, the valuable Lease, Goodwill, Household Furniture, and Effects of this well-known BOARDING ESTABLISHMENT (in one lot as a going concern). These spacious and well appointed premises are situated in the very best and most favourite part of sea front Hastings, and are of very commanding elevation. The connection is one of the most extensive Jewish connections in the kingdom, and it presents an unequalled opportunity of obtaining a thoroughly genuine and well-known concern at a moderate figure. Further particulars and conditions of sale may be obtained of E. Chalinder, Esq., Solicitor, Robertson Street, Hastings, or at the offices of the Auctioneers, 35, Robertson Street, Hastings and 3, South Colonade, St. Leonards-on-Sea.

City of London (on the borders of).—A valuable Freehold Property, comprising a commanding shop and dwelling house, known as No. 39, Brushfield Street, Bishopsgate, E., let to an old tenant at £56 per annum, but estimated to be worth £75 per annum.

MESSRS. BEAN, BURNETT, and ELDRIDGE are instructed by the Trustees of the will of Peter Free, Esq., to SELL the above by AUCTION, at the Mart, Tokenhouse Yard, E.C., on TUESDAY, Sep. 29, at 2 o'clock precisely.—Particulars of Messrs. Godden, Holme and Co., Solicitors, 34, Old Jewry, E.C. or of the Auctioneers, 14, Nicholas-lane, E.C.

MARGATE.—ROYAL ASSEMBLY ROOMS,
NOW OPEN FOR THE SEASON, 1885.
Under the management of Mr. FREDERICK WILLIS, Willis's Rooms, King Street, St. James's, S.W.

BRIGHTON.
ORIENTAL HOUSE,
JEWISH
BOARDING ESTABLISHMENT,
35, ORIENTAL PLACE.
BEST POSITION IN BRIGHTON.

NEAR the West Pier. Every window, back and front, commands good sea view.

SANITARY ARRANGEMENTS PERFECT.
Spacious and commodious Dining Room.
Liberal table and first-class attendants.
TERMS from 8s. 6d. PER DAY,
Gas, boot cleaning and attendance included.
Luncheon, 2s. Dinner, 4s.
Luncheons and Dinners, 35s. per week.
Arrangements may be made for families or permanency. Further particulars on application to Miss HARRIS.

JEWISH WEDDINGS, BALLS, PUBLIC AND PRIVATE DINNERS
SILVER'S ROOMS,
The above are admirably adapted for Jewish Weddings, Balls, and other festive gatherings. The extensive suite of rooms has been decorated in the most elaborate style, and every provision made to meet the requirements of patrons.

The accommodation will be found to be in every respect unrivalled, and the arrangement will be carried on in a manner which will leave nothing to be desired.

M. SILVER Proprietor,
117, GOWER STREET, W.C.
Out-door orders personally attended to as heretofore.
N.B.—PLEASE SEND ALL ORDERS DIRECT.
*** The above Rooms may be had for PUBLIC or PRIVATE MEETINGS. Terms moderate

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JEWISH BOARDING HOUSE.
The Misses SOLOMON,
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(Next to Granville Hotel).

THE House occupies a fine position facing the Esplanade, commands an unrivalled sea view and possesses every qualification for health and comfort.

FRANKFORT A/MAIN.
HOTEL ROMISCHER KAISER.
Largest Jewish Hotel in Europe.
FIRST CLASS HOTEL.
Upwards of 100 Apartments and Dining Rooms.
Proprietor—M. LOEWENTHAL

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BARMITZVAHS, CONCERTS
EVENING PARTIES, &c.

SPACIOUS ROOMS TO LET for the above. Excellent kitchen arrangements. Terms moderate. Apply Wyman's West End Assembly Rooms, 71, Newman Street, Oxford Street, W.

BEST APPRECIATED PRESENTS
FOR NEW YEAR, HOLYDAYS,
BARMITZVAHS, WEDDINGS,
AND BIRTHDAYS.
The only books in which all the Prayers follow in regular order and have new Translations and Tables of Dates.

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UNIFORM EDITION OF THE
FESTIVAL, DAILY, AND SABBATH PRAYERS
with Pentateuch, and CONTAINING ALL THE MODIFICATIONS RECENTLY ADOPTED IN ENGLAND.
SELICHOTH (Propitiatory) Service with Daily Prayers combined.
SILK TALISIM
of the very finest quality at lowest prices manufactured on the Premises.
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AND
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begs to intimate that he has for disposal a large stock of
FESTIVAL PRAYERS, with English translations. PENTATEUCHS, with the whole of the Sabbath Prayers. Daily Prayers with English, German, and French translations; also a cheaper edition with English Instructions.
SILK TALISIM
at a reduced rate, a large contract with one of the best manufacturers having been made.
SINGLE TALIS AT THE WHOLESALE PRICE.
Orders by post punctually attended to.

DALSTON SYNAGOGUE
(Facing).
9, FERNTOWER ROAD, N.
MR. L. SCHAAP,
HEBREW TEACHER and HEBREW & THEOLOGICAL BOOKSELLER.

Sole Agent for England for Messrs. Van Oven Brothers, of the Hague, Holland, known as the best and cheapest manufacturers of all kinds of gold and silver embroidery for synagogue vestments, &c., makers to the chief synagogues in London and on the Continent, has REMOVED to the above address.

Mr. L. S. keeps in stock all sorts of Festival, Daily and Sabbath Prayer Books, English (Vallentine's) and Foreign editions, at City prices. Silk and Woollen Talisim מזוזות תפילי ציצית כפרי תורה שפרות לולבים אתרגים והדסים

Gold Embroidered Tephillin and Talis Bags and collars and corners for the latter; also a number of articles suitable for Bar Mitzvahs, Wedding and Birthday Presents, New Year Cards, and occasionally gold and silver bells and pointers, מנורות &c.

N.B.—Drawings, estimates, and samples of workmanship for embroidered mantles, פרכת, &c., on application.

Mr. L. Schaap keeps Hebrew Classes at some of the principal schools in the locality

סופר
Authorised by the Beth Din.

MR. SCHAPIRO, of 7, St. Mark Street, Goodman's Fields, is prepared to undertake ORDERS for WRITING and CORRECTING ספרי תורות תפלין מזוזות מגילות וכו

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THE LATE
SIR MOSES MONTEFIORE, BART.,
CABINET PHOTOGRAPHS may be had of JNO. C. TWYMAN, 36, HIGH STREET, RAMSGATE, of the late Sir Moses Montefiore, Bart., executed after his attaining his hundredth year. Price 2s. each. Life size Panels and Carte de Visite.

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APPEAL TO THE PUBLIC.

THE President and Committee of the South Hackney Synagogue, and Religion Classes EARNESTLY APPEAL to the Jewish public for SUPPORT in their endeavour to establish a suitable place of worship and premises for their school in this district, where there is an increasing number of Jewish families. For some years Divine Service has been conducted in a private house, affording accommodation altogether inadequate to the requirements of the Congregation. The iron building lately occupied by the Dalston Synagogue has been purchased and is now being erected on ground in Devonshire Road, Mare Street, Hackney, E. The purchase money and cost of re-erection of this building will, it is estimated, amount to £300. The congregation being unable to raise the whole of the amount among themselves, make this Appeal to the Jewish public with the earnest hope to receive its kind support in aid of this good cause.

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Erratum—Mrs. B. M. Merton advertised last week should read Mrs. Hannah B. Merton, £2 2 0.

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NOTES OF THE WEEK.

The French Jews have now an excellent opportunity of following up the recent action taken by the Board of Deputies and the Anglo-Jewish Association on behalf of the Roumanian Jews. M. Jon Bratiano, the Prime Minister of Roumania, who is at present in Austria, proposes before returning to Bucharest to visit Paris in order, if possible, to come to an arrangement with the French Government regarding the tariff war which France has declared against his country. It would be a bold and courageous stroke on the part of the Alliance Israélite Universelle were it to beard the lion in its den, and make representations direct to M. Bratiano, in the interests of the Jewish subjects of King Charles. It is possible, however, that the Roumanian statesman would decline to enter into direct relations with the Alliance, which he doubtless regards as an enemy. In such case the remonstrances against the persecution of the Jews in Roumania would have to be made through the medium, of the French Government, who would the more be in a position to take up high ground in this matter, as M. Bratiano will come to M. de Freycinet somewhat in the character of a suppliant. The Ministers of the Republic might well insist on a *quid pro quo*, and their demands on behalf of the Jews would have the greater weight, since M. Bratiano intends, according to present arrangements, to revisit Vienna for the purpose of discussing with Count Kalnoky the question of the renewal of the Commercial Treaty between Roumania and Austria-Hungary. A firm attitude on the part of France and of Austria (to whose Government representations should be made without delay by the leading Jews in Vienna) might materially contribute in bringing Roumania to its senses with regard to its treatment of the Jews.

The Paris correspondent of the *Daily Telegraph* has thought a letter he has received from a friend in Roumania on the Jewish question worthy of publication. The letter, to say the least, contains a series of half-truths which a writer who wishes to be regarded as veracious ought never to have penned. Thus he says that "the Jews are treated just the same as we are. They could not all be naturalized, for one good reason, viz., they could not or would not pay the naturalization fee." Writing as he does from the Dobrudscha, his statement that "the Jews are treated the same as we are," is particularly unfortunate. As a matter of fact, all the inhabitants of the Dobrudscha are "aliens," for until the conclusion of the Berlin Treaty the province formed an integral part of Turkey, and was only then made over to Roumania as its reward for the assistance lent to Russia in the war. But the incorporation of the Dobrudscha with Roumania in no way made the inhabitants Roumanian citizens, especially as one of the stipulations of Article 7 of the Constitution, which regulates the acquisition of the rights of citizenship, requires that applicants for naturalisation shall have resided ten years in the country—a condition that may in certain cases be dispensed with. Far from admitting the Jews in the Dobrudscha as Roumanian citizens, the Government have actually expelled from Kustendje, Sucevci, and other towns many Jewish families, who had been established in those provinces for a large number of years. The writer also conveniently ignores the fact that Jewish applications for naturalization are scarcely ever granted, although the applicants are quite willing to pay the fee, which is very much heavier for them than it is for non-Jews. He also forgets to mention that though a Jew may be a native of Roumania, he is yet in the eyes of the law an "alien," that although a Jew may be naturalized, his children, born in Roumania, are nevertheless "aliens." Is it true, then, that "the Jews are treated just the same as we are?"

It is a fact, continues this truthful correspondent, that the Jews are not allowed to hawk goods in the street, but then "neither are the Roumanians; and this is the justice of it." But what becomes of the justice when it is explained—though not by the writer in question—that the great proportion of Roumanian hawkers are Jews, and that the prohibition of hawking is consequently a grievous hardship which falls on them especially. The animus of the letter is clearly revealed by the complaint that an article of drapery could not be purchased at Berlad on a recent Saturday, owing to all the drapery shops being kept by Jews. It is also a grievance that "Jew doctors swarm in Moldavia, and we have even too many at Bucharest." The climax is reached when it is added that "there is also one Jew lawyer"! One Jew lawyer—surely this is more than Roumanian flesh and blood can stand. It is the last stone in the burden of a long-suffering people. No wonder they fly to the only available remedy, and forbid the Jews to hawk. It is a serious thing, too, that "Jew doctors swarm in Moldavia"—serious for the Jew doctors, of course, who cannot hope to get many patients apiece. It surely can be no grievance for the Roumanians themselves; for if doctors "swarm" in Moldavia the competition must bring down prices, and we have never yet heard that the religion of a medical man made him a better or worse hand at curing disease.

Some thousands of Poles have recently been expelled from the Eastern districts of Prussia by the Government. Most of them are either Catholics or Jews. The Russian Government has retaliated by expelling Germans—Jews among them—from Poland. This pleasant interchange may be sport to the Great Powers concerned, but it is death to the victims of it. The battledore has a good time of it; but what about the feelings of the shuttlecock? And yet this is the nineteenth century!

By a characteristic provision in his will, the late Sir Moses Montefiore bequeathed a sum of money to be annually distributed in equal amounts among Portuguese and German deserving Jews, a double portion to be given to Portuguese who had married Germans. Though he was an old-fashioned Jew, Sir Moses, as he practically showed, was no friend to the prejudice which once made union between Portuguese and Germans impossible, or at any rate a thing to be reprobated. To take to wife a daughter of the Ashkenazim was for a Sephardi to commit a shameful act, for which, it is said, in some instances the week of mourning was kept by his relatives. We do not know whether Sir Moses Montefiore's bequest will operate as a premium on these inter-marriages. But every symptom that indicates the closer drawing together of the ties uniting the various sections of the community is to be heartily welcomed.

In an interesting article on Jewish Actors, the *St. James's Gazette* of the 27th ult. states that the Jews of Abingdon acted an interlude before Henry VI. If this were true it would be further evidence of the fact that there were Jews in England between the Expulsion and the time of Manasseh ben Israel. Unfortunately, however, Mr. Sidney Lee has written to expore the error—an error, by the way, into which, as he acknowledges with commendable candour, he had himself once fallen. The "Jews" of the old chronicles turn out to be nothing but *jouems*, or ordinary village actors. Perhaps because he was a mute actor, Espinosa, the famous dancer who appeared at the Princess's Theatre some twenty or five-and-twenty years ago, is not mentioned. Espinosa had some rather perilous leaps to make in the course of his terpsichorean performances, and it was said by those who knew, that he sought to protect himself from an ugly fall by wearing a *Mezuzah* suspended from his neck by a cord. The curious fact is that Jewish actors and singers generally appear to have quite a superstitious fondness for *Mezuzahs*. We know of one German *prima donna* who never fails to wear a *Mezuzah* when appearing on the stage, and regards it as a "charm" for her voice.

We were honoured last week by a communication from a most distinguished personage. "The representative of the House of David of the line of Jehoiachim, last King of Judah" has blood in him, by the side of which the azure fluid that flows in the veins of the greatest Spanish hidálgo becomes anything but blue. We are anxious to know how Mr. W. J. S. Dowie, who hails from Hammersmith, traces his illustrious descent back thus far. The family-tree must be most interesting. Why does he not publish it for the benefit of a curious world? The important connecting link between Mr. Dowie and the Royal House of David is to be found in the statement that "at the end of the twelfth century the son and heir of Abraham III., the last Prince of the Exile, left the Jewish community and emigrated to Scotland, where for many centuries his descendants played no inconsiderable part in the history of the country, and of whose existence there is abundant documentary evidence." Who, may we ask, was Abraham III? Nay, if we are not too curious, who was Abraham II.? And if there is "abundant documentary evidence" of Mr. Dowie's startling assertions, what and where are they?

Mr. Dowie is not by any means the first who has been under a harmless delusion as to his noble origin. It would occupy more space than we care to devote to it, to set forth a list of some of the more famous claimants to relationship with the royal Psalmist. When, in the latter part of the 12th century Benjamin of Tudela visited Narbonne, he found there a distinguished Rabbi Calonymos, "a descendant of the House of David, *as proved by his pedigree*." Pedigrees, like statistics, can prove anything. In point of fact, as Zunz has shown, the Jewish family records were lost after the dispersion, and even the priests did not wholly escape. This, of course, did not prevent a series of unfounded claims to Davidic descent; and, in particular, the Princes of the Captivity put forward a pretension to this effect, on the basis of some precious pedigrees. In Benjamin of Tudela's time the Mahomedans seem to have described the Prince of the Captivity as *Saidna ben Daoud*, or "Noble descendant of David." Then again in Telmas, Benjamin found some other Davidides, for so, like Mr. Dowie, they were prepared to prove themselves by ample documentary evidence. Hillel and Maimonides, and of course the Karaites, were raised to a similarly distinguished height, the latter voluntarily, the former through the energy of their admirers. But David has not been the only Biblical personage beloved by pedigree makers. Thus in the Middle Ages, one claimed descent from the Prophet Samuel. This last statement we make on the authority of Petachia, another Jewish traveller of the 12th century, who also adds his full quotum to the list of the descendants of King David.

The French Elections.—As in this country, the general Parliamentary elections will shortly be held in France. The number of Jewish candidates is not so large as one would have anticipated from the influence enjoyed by our coreligionists across the channel. The four Jewish members of the existing Chamber, MM. Bischoffsheim, Dreyfus, Javal, and Raynal, will again stand, and the new candidates are MM. Leser, Lisbonne, and Joseph Reinach.

British Burmah.—The native Indian Jews, as well as the Jewish immigrants from Bagdad, who reside in Rangoon, occupy excellent positions in that town. The Bagdad Jews possess the principal houses of business, as may be observed on Saturdays, when the majority of shops in the town are closed. The English and natives are thus obliged to purchase on Friday their requirements for the following day. European Jews are not subjected to Indian law; but, on the other hand, native Jews enjoy the fullest equality in courts of justice.

Jerusalem.—It is reported from Jerusalem, that in consequence of the representations of Dr. Schwartz, Resident Physician of the Rothschild Hospital in Jerusalem, the Messrs. de Rothschild, of Paris, will erect a new hospital at a cost of 80,000 francs.—An unwonted conversion has taken place at Tiberias, where a Mahomedan "wise man" has embraced the Jewish faith.

CORRESPONDENCE.

THE HOSPITAL FOR WOMEN, SOHO SQUARE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—In reference to the proposed memorial to Sir Moses Montefiore at the Women's Hospital in Chelsea, it is only just that we should remember that the idea of a special ward for Jewesses was mooted by Dr. Hermann Adler, at the influential meeting at the Mansion House in June last, in aid of The Hospital for Women, Soho Square, and that it was warmly taken up at once by the Committee of that great institution. An Appeal has been issued, addressed to the Women of the United Kingdom—signed by Her Royal Highness Princess Christian, as President of the Ladies' Committee—setting forth the great claims of the Hospital for Women, and the urgent need for the extension of its present buildings, and asking for One Hundred Thousand Pounds for that object.

Now, Sir, I would venture to suggest that the Jewish community might gracefully evince their loyal appreciation of the honour conferred by the English Crown upon Lord Rothschild by subscribing enough in answer to Her Royal Highness's appeal to enable the authorities of the Hospital for Women, Soho Square, to build and endow a "Rothschild" Ward for Jewesses in their new buildings, as they have indeed promised to do should adequate support be given. And if you, Sir, would give this scheme your support, and if a few well-known members of the community would form themselves into a Committee to receive subscriptions for this object, I am convinced the necessary funds would be quickly obtained.

Yours obediently, B.

August 31st, 1885.

THE JEWS IN ROUMANIA.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—In the interests of the persecuted Roumanian Jews, I request you to insert the following correspondence, a translation of which I have forwarded to some of the Roumanian newspapers:

52, Down's Park Road, Dalston,
London, August 24th, 1885.

Sir,—The enclosed paragraph translated from the *Romanulu*, which has been reproduced by all the Roumanian newspapers, has created an immense sensation in Roumania, and caused a part of the press, especially the *Telegraful* which has close relations with the Roumanian Prime Minister, to demand the expulsion or impeachment of the Jews who have furnished you with the information in question.

Having no doubt that the report is entirely false, and the matter being of the utmost importance, I take the liberty of requesting you to let me have a denial of the statement at your earliest convenience, that I may be in a position to unmask the Machiavelian operations of some of the Roumanian newspapers, calculated to excite the people against the Jews, in order to bring about the "massacre" with which the *Telegraful* has threatened the foreign powers.

I am &c., J. DULBERG, DR.

Baron de Worms, M.P.

Enclosure—Translation.

We learn that information has been asked for from Bucharest as to the position of the Jews, and that several persons have collected from all parts of Roumania paragraphs relating to various conflicts that have taken place between Roumanians and Jews. All these paragraphs have been sent to Baron de Worms, who will shortly ask a question on the subject in the House of Commons.—From the *Romanulu* of August 11th, 1885.

Board of Trade, S.W.
August 25th, 1885.

Dear Sir,—I am obliged for your letter. The statement to which you refer has no foundation in fact, and I do not think it is worth contradicting.

Yours truly, H. DE WORMS.

Dr. J. Dulberg.

No comment is necessary

Yours obediently, J. DULBERG, DR.

August 31st, 1885.

THE TOWER HAMLETS REGISTER.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—In consequence of remarks which have been made in certain papers reflecting upon the Conservative party in the Whitechapel Division of the Tower Hamlets for having lodged objections against a number of persons as not legally qualified to vote for a member of Parliament, I trust you will enable me to explain the following facts:

Immediately upon the Redistribution scheme becoming public our Association was formed, and our first duty being to endeavour to secure purity of election, it followed that we must remove from the Register that most improper element—the non-qualified voter—and amongst whom there were some foreigners who have not been naturalised. This course we adopted, regardless of which way the vote was promised, and the list of objections contained the names of several who have promised to vote for the Conservative candidate. Our action has been the cause of some very remarkable outbursts. One gentleman, the Radical agent, heads a notice with the words "Tory Trickery;" another, writing to a local paper, says, with more warmth than reason, that we are "pursuing the mean course of trying to disfranchise those whose only crime is that they cannot find £5 for naturalisation."

Now the question is a simple one. Either these persons are qualified or are not qualified. If qualified, they can make their claims good; and if they are not qualified then they are not disfranchised by being removed from a position which they ought never to have occupied. As the name of Colonel Cowan, our Conservative candidate, has been very freely used in some of the effusions I have alluded to, I think it is but right to say that he has followed exactly the course pursued by Mr. C. T. Ritchie, M.P., in avoiding all interference with Registration matters; and the decision which guided the Conservative party in its recent course was determined upon before Colonel Cowan was ever invited to contest the seat. The anger of the Radicals shows their fear of results whenever either opposition or investigation becomes inevitable.

Yours obediently, JOHN HARRIS,
Chairman, Whitechapel Conservative Association.

Tower Hamlets Conservative Association, Whitechapel Division,
September 1st, 1885.

A REVISED PRAYER BOOK.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—I perused the letter of your correspondent "L" in your last issue with much interest. He puts a question on the above subject and enquires "what is wanted?" and asserts that "the real secret of the matter is that our prayers are not understood." The fact that our prayers are not understood by some is one thing, and the fact that there is a necessity for a revised prayer book is another. I cannot see the difficulty that "L" professes to see as to "what will satisfy some people." It is quite plain that our present prayers are too long and wearisome for the use of children, and are calculated to prove more like a regular task to them than free and hearty devotions to the Almighty. A child's devotion should not exceed above a few minutes—a few short sweet minutes impressed with the few words he has uttered freely, which will be more likely to produce the effect desired—a stirring of the heart and soul, than mouthfulls of words with the absence of heart, for half an hour, an hour, and oftentimes longer still.

If I may be permitted to offer my suggestions (which I do with all deference to higher and better authorities), a child's devotion should merely consist of the reciting of the Articles of the Creed, simply and clearly composed, of the Shema, and afterwards of a short and simple-worded prayer. This is an idea of a suitable devotion for a child every morning, but I need not enter into details; once the necessity is admitted, the spiritual guides of our community will know what they should do. Prayers should be often as well as short, and should be composed with reference to שחרית מנחה ומעריב and also with regard to festivals and Sabbaths, &c., with the provision that previous to each prayer a short descriptive sketch of the history and circumstances of the occasion should be given. I am not advocating an impracticable scheme, and while defending myself from your correspondent "L's" imputation that "it is difficult to gather what will satisfy some people" (as far as I am concerned) by endeavouring to show the desirability of prayers for the young, I bow deferentially to my betters in the manner of introducing and perfecting such a sadly-needed change

Yours obediently, S. L. HARRIS.

85, Queen Street, Tredegar.
August 30th, 1885.

HEBREW IN THE SYNAGOGUE—A SUGGESTION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Whilst Hebrew is happily the language still used in our synagogues every one must be agreed that it is most desirable that all the congregants should be able to follow the service throughout. Surely all assistance to further this object ought to be given. With this view I would suggest that on every other than an ordinary Sabbath, a printed notice on a board should be affixed in a conspicuous place in the synagogue (say at the entering in at the door or over the reading-desk), with the name of the especial Sabbath, &c., on it; or, if preferred, it could be given out before the reading of the Law.

Some of our most beautiful Haphtorahs are lost to the many through utter ignorance of what is being read, in lieu of the usual Portion of the Week. Our Executives are possibly not aware with how large a proportion of modern Jews the knowledge of Hebrew is so limited as to render an arrangement of this kind advisable.

Yours obediently, L. C.

2nd September, 1885.

BEVIS MARKS SYNAGOGUE.—We have received a long letter from Mr. H. Guedalla, asking us to plead that the Spanish and Portuguese Synagogue, Bevis Marks, shall be preserved as the most fitting memorial of Sir Moses Montefiore. If a congregation of Sephardim cannot any longer be found in the City, then the synagogue should be retained as a free synagogue for Sephardim and Ashkenazim. This union in prayer of the two sections of the community would be a corollary to the sentiments which animated Sir Moses, and to which he gave practical expression in his will by desiring that a "double portion" of coals and blankets should be distributed to Sephardi Jews who had married Jewesses of the Ashkenazim section, and Ashkenazim who had married Sephardi Jewesses. The synagogue is the most interesting link in the past history of the Anglo-Jewish community. It should not be voluntarily razed to the ground for reasons of mere worldly expediency. Those who founded it and supported it to the present day were not actuated by mercenary motives when dealing with the synagogue, but considered no sacrifice too great to make in its interest. Shall their example be as chaff before the wind in the present day? Is there none to say and declare this is not from God, and it shall not prevail?

HOTEL ACCOMMODATION IN JERUSALEM.—(To the Editor of the *Jewish Chronicle*.)—Sir,—Many visitors from England generally come to Jerusalem without any knowledge of its hotels. Such hotels are established in this city, both within and outside the walls. I have had the pleasure of staying at the Hotel Jerusalem for more than two months, and have found it comfortable in every respect. I can well recommend it to intending visitors. It is situated in the Jaffa Road, about one mile from the Jaffa Gate, and adjacent to the Lionel Rothschild School, and carriages to and from Jaffa pass the hotel daily. The landlord, Mr. Kaminitz, can be addressed in English, French, German and Dutch, besides Oriental languages. The season I may add, commences in October and ends in April.—Yours obediently, GEORGE F. JACKSON.—Jerusalem, 19th August, 1885.

CORRECTION.—Alderman Alfred W. Harris, of Dublin, writes: Sir,—Allow me to say that there is no foundation whatever for the statement that I have consented, at the solicitation of Mr. Parnell, to contest one of the divisions of Kildare at the next election.

MR. H. ISAACS, of the Jews' Free School, has been unanimously elected by the Committee of the East London Synagogue, to act as Assistant Reader during the ensuing holydays.

JEWISH CONVALESCENT HOME, SOUTH NORWOOD (founded in memory of Judith, Lady Montefiore).—Number of patients in the Home, week ending Aug. 29, men, 8; women, 11; children, 10.—Total 29.

METROPOLITAN FREE HOSPITAL, Kingsland Road.—City Offices, 163, Bishopsgate Street, Without, E.C.—The aggregate number of patients relieved during the week ending Aug. 29, was medical 812; surgical, 366; total 1,178; of which 472 were new cases.

CHOLERA SAFE-GUARDS. Sanitary Importance of Washing at Home.—This can be done with ease and economy and the clothes made beautifully sweet, wholesome, lily-white, and fresh as sea breezes, by using Hudson's Extract of Soap, avoiding all risk of contagion with infected clothes at laundries, or where the washing is put out. No rotting or fraying of the clothes by bleaching chemicals. No hard rubbing, scrubbing, brushing, or straining. The dirt slips away, and wear and tear, labour and fuel are saved. Hudson's Extract of Soap is a pure Dry Soap, in fine powder rapidly soluble, lathers freely, softens water. A perfect Hard-water Soap, a Cold-water Soap, a Hot-water Soap. Unrivalled as a purifying agent. Sold Everywhere, in Packets, One Penny and upwards.—[ADVT.]

THE LATE DR. KALISCH.

A correspondent writes: In last week's able account in the *Jewish Chronicle* of the late Dr. M. Kalisch, we did not find any mention of the great interest he took in modern literature of all countries, or of his proficiency in English composition, or of his great facility for writing German verse. His book of poems, "Kunst und Leben," deserves to be better known. He was a careful and unwearying reader, gifted with a marvellous memory and as much interested in the writings of Darwin and other philosophers, as in the solution of some of the important political questions of the day. Like many of his nation, and most of his race, he was passionately fond of music, had a correct ear and classical taste.

Before his severe and protracted illness, he was of a very sociable and cheerful disposition, delighting in conversation on all subjects, and generally finding some point in common with all who came into contact with him. His keen sense of humour and love of fun, added to a sympathetic nature, made him a delightful companion to old and young. His great courtesy and kindness to the poorer classes, and the real interest he took in them, won their hearts and confidence and made him a general favourite in a village where, in former years, his visits were keenly appreciated. His love of nature was very real; no one enjoyed more than he did a rural English scene or was made so happy by a scrambling walk on the hill side. One could hardly believe that a man of such child-like simplicity was the learned Hebrew scholar, referred to upon all Biblical matters by men of the greatest erudition. It will, in all probability, interest your readers to know that the last words Dr. Kalisch wrote for publication were those which appeared in your paper on the death of the late Baroness de Rothschild. Ill and suffering as he was at the time, hardly able to read for more than a few minutes without severe pain, he would not be restrained from giving that last tribute of affection to one of his oldest friends. By all the learned of both Jewish and Christian communiti s, his great fund of knowledge was admired and appreciated, but perhaps it was only his small circle of friends, who were fully alive to the very rare qualities of his affectionate and tender heart, and of the strength of character which enabled him to bear with such resignation and uncomplaining patience, his long illness.

It would not be fair to close this very imperfect sketch of a much valued friend without adding that although the course of his investigations led him away from the orthodox teaching of his youth, yet his high toned moral nature was keenly alive to the noblest spiritual aspirations, and although he devoted so much critical study to the pages of the Old Testament, yet he never gave up reading many of its finest chapters with the deepest reverence and devotion.

Another correspondent—"S. M. S."—writes: Will you be good enough to give space in your columns for the present lines, as a tribute to the memory of the eminent scholar who suddenly passed away last week. You state correctly in your last issue, "few could claim the privilege of personal acquaintance with him." Having had the advantage of his relationship for more than a quarter of a century, I am able therefore to speak by personal acquaintance of his unblemished character, his reverence for his late father, his benevolence, his amiability, his modesty during the whole course of his life. In earlier years, when still in good health, his attractive and lively conversation on all subjects, his high abilities, made him the favourite of all those with whom he came in contact, and he enjoyed the friendship of eminent men of all sects. Alas! so many true friends warmly devoted to him preceded him to eternity, and now, the man of great learning, the master of so much knowledge, has been carried off prematurely. Notwithstanding his delicate health in later years, he steadfastly adhered to his studies until the very last moment of his life. Peace was his end. May the bereaved wife and family find solace and consolation, conscious that the dear departed will live for ever in history.

THE LIONEL ROTHSCHILD SCHOOL IN JERUSALEM.

[FROM A CORRESPONDENT.]

JERUSALEM, AUGUST 5TH, 1885.

Now that we have to some extent recovered from the shock which we experienced on hearing of the death of Sir Moses Montefiore, the question is asked, who will carry out the wishes of the departed, who will be his successor in the protection which he accorded to the Holy Land! In truth, the destiny of our coreligionists in this country depends, to a considerable extent, on this choice of a successor. Sir Moses was indeed a philanthropist and a father in Israel. Unfortunately, he could not see everything with his own eyes. Now, however, from his place on high, his spirit, if it could see what takes place on earth, would appreciate everything at its true worth. He would be able to observe the welfare of Jerusalem, and of the land which was so dear to him. The educational work now being carried on in this city would be acceptable to him as pure incense, and he would be delighted to see it installed in the Asylum which bears his name and that of the American philanthropist, Judah Touro.

The Lionel Rothschild School, which you may remember is located in a building and in grounds belonging to Lord Rothschild and Mr. Samuel Montagu, is now making wonderful progress. The presence of Mr. George F. Jackson, the able Technical Instructor whom the Anglo-Jewish Association has sent to this school, is of great advantage to the school, and will give to the work performed there a great impulse. At the present time Mr. Jackson is engaged in repairing a mill belonging to the Greek Patriarch. Other mechanics have demanded from £200 to £300 for performing the necessary repairs; but I understand that the authorities of the school have decided that Mr. Jackson shall make no charge whatsoever. This is an excellent stroke, and I am not surprised to hear that the Patriarch is delighted at this generosity. In return, his Beatitude will be asked to put an end to the "blood accusation," which the Greeks, and these only, bring against the Jews every year. After having finished this job, Mr. Jackson is to proceed to the colonies Petach Tikvah and Rishon-le-Zion, in order to fix and repair machines and steam pumps.

The Rothschild School is thus becoming an undoubted benefit not alone for Jerusalem, but also for the entire country, and later on perhaps for the East generally. It is worthy of notice that in addition to the Jewish pupils, the institution is also attended by children belonging to the Mahomedan, Roman Catholic, Orthodox Greek and Armenian Churches. This admixture of children of different religions undoubtedly places the school beyond the reach of envious attacks. If the success which it has already attained should continue, and there is every reason to believe that it will, Lord Rothschild will be charmed at having given to the institution a name as dear as it is venerated.

Gentlemen who are particular as to their attire, and like to dress well and have good material and good workmanship at a moderate cost, should place their orders for clothing with L. ADOLPHUS, Fashionable Bespoke Tailor, 74, Leadenhall Street.—[ADVT].

SPANISH AND PORTUGUESE SYNAGOGUE.

A meeting of the Yehidim of the Spanish and Portuguese Synagogue was held on Monday at the Vestry Room, Bevis Marks. The meeting was convened for the nomination and election of two Parnassim and a Gabay to succeed Messrs. Alexander I. Montefiore and Joseph de Castro, and Mr. Jacob Nunes Castello, whose term of office will expire at Rosh Hashana. There were present: Mr. ABRAHAM MOCATTA, in the Chair; Messrs. H. Abendana, M. Abrahams, S. Andrade, E. Brandon, G. S. Brandon, A. Calo, M. Castello, J. de Castro, A. Lindo Henry, Joshua M. Levy, M. E. Levy, G. Lindo, A. I. Montefiore, I. Pariente, J. S. Pinto, D. A. Romain, S. Sebag.

Mr. G. S. BRANDON, on behalf of the Mahamad, nominated the three retiring officers for re-election. The Mahamad made this proposal on the ground that during the ensuing year the question of the disposal of the freehold property of the synagogue would again have to be dealt with, and it was desirable that the same honorary officers should continue to have the matter in hand.

Mr. I. PARIENTE protested against the proposed re-election of Mr. J. de Castro, not on personal grounds, but because it had always been a custom that no gentleman should serve more than two years. He proposed another gentleman in lieu of Mr de Castro, but subsequently withdrew his nomination.

Mr. J. DE CASTRO, replying to some observations which had been made as to his alleged attitude on the question of amalgamation with the German community, stated that he had never at any of their meetings expressed his concurrence in such a proposal. There was room for both communities; they could stand shoulder to shoulder; but as the elder community, the Spanish and Portuguese was entitled to take the lead, and not be merged in the sister community, to whom they should show every respect. Without being egotistical, he might say that it would be an advantage if he were in office for another year, particularly as he had the freeholds scheme at his fingers' ends.

At the expiration of the time prescribed for receiving nominations, Messrs. Montefiore, de Castro, and J. N. Castello were declared unanimously re-elected.

In reply to questions by Mr. A. Lindo Henry, it was elicited that beyond utilising the services of some of the Orphan boys, the Mahamad had not seen their way to improve the choir at the Bryanston Street Synagogue: and that the Committee on the Freeholds Disposal Scheme were now considering plans for the partition of the property.

The meeting terminated with a vote of thanks to the Chair.

THE JEWS IN RUSSIA.

On the initiative of M. Poliakoff, President of the Association for the Development of Agriculture and Manual Labour among the Jews, the Government has authorised the establishment at Dunaburg of a Jewish School for Handicrafts. The *local* has been generously granted by M. Friedland. A considerable amount of good is anticipated from the creation of this institution.

The district of Tschernigow is now ruled over by a Governor, General Anastasiub, in whom the Jews have found a powerful protector. One of his first acts on assuming office was to annul the measures decreed by his predecessor against the Jews. Recently a deputation of peasants memorialised him to expel a Jew from their village, and when he had ascertained that the Jew had lived there a quarter of a century, he reprimanded the villagers in strong terms for their intolerance. Their request was naturally refused.

At Libau, an important town on the Baltic, the right of residence is in future to be possessed only by Jewish merchants of the First Guild, the holders of learned titles, and handicraftsmen in actual employment.

Some time ago the inhabitants of villages in the neighbourhood of Kaniska-Wola (Poland) entered into an agreement to boycott the Jews in all matters of trade. This pact has been so well kept that several Jewish families have been deprived of the means of gaining a living, and have been obliged to remove to other places, where they would not be subjected to this species of ostracism.

DEATH OF HORWITZ, THE CHESS PLAYER.—The death is announced of Mr Hermann Horwitz, the famous champion chess player. Like Loweuthal, Steinitz Gunzberg, and other well known chess players, Horwitz was a Jew.

A DIAMOND WEDDING.—On Monday, the 24th ult., was celebrated at Holland House, North Quay, Yarmouth, the 60th anniversary of the wedding of Mr. and Mrs. Mitchell, each of whom had reached 81 years of age. They had the gratification of being surrounded by their sons, daughters, grandchildren, and many sympathetic friends, all anxious to tender their congratulations on an event as interesting as it is rare in family circles.

TOWER HAMLETS.—On Wednesday evening last, a largely attended "indignation" meeting, convened by the Liberal Registration Committee, was held at St. Mary's Schools, Whitechapel Road, "to protest against the action of the Conservative party in the borough in issuing 3,000 mostly unjust, vexatious, and frivolous objections" to voters. The Chair was taken by Mr. George Hamilton, who characterised the action of the Conservative party as being worthy of the same party who in the House of Lords rejected the Jewish Emancipation Bill eight times in twenty five years. Mr. Stuart M. Samuel, who proposed a resolution of indignation at the action of the Conservative party, said that it was a further proof of the objection of that party to trust the people. Three thousand objections had been forwarded, with very few exceptions, to the inhabitants who declined to vote for the Conservative candidate. Their objections had been that the foreign inhabitants were not naturalised, and that their action was in the interest of purity of election. In his opinion it was desirable that foreigners who were resident in England a large number of years, and paid the usual rates and taxes, should be naturalised without paying the heavy fee, which many of those objected to were quite unable to afford. Some objection was taken by a Conservative opposition to the numbers given (3,000), but he would say there were not less than 2,000. The resolution was seconded in an able speech by Mr. Abraham Levy, and supported by Mr. M. Levy, who said that he had been resident in this country 23 years, and had voted at three Parliamentary elections. He had often been called away from his employment for weeks together to serve on juries, and he considered it a breach of British freedom, of which he always boasted, that although he paid both by time and money for a voice in the affairs of this country, he was not permitted to exercise that voice. The Rev. T. W. Adey and Mr. M. Ansell also supported the resolution. An amendment was proposed by Mr. Greenberg, and seconded by Mr. Albert Brachet, a Conservative who had been served with an objection, to the effect that the meeting declined to censure the Conservative party in upholding the English law. The resolution was carried by an overwhelming majority. A resolution in support of the candidature of Mr. Samuel Montagu, the Liberal candidate, was proposed by Mr. W. A. Rose, seconded by Mr. Michael Davis, and carried by a large majority. A vote of thanks was passed to the Chair. Cheers were proposed for both candidates, and heartily responded to by the respective supporters. The meeting at times was uproarious, but an attempt to eject an opponent was strongly resented by the Liberals on the platform, and every opportunity was given by the Chairman to Conservatives to address the meeting. An "indignation" meeting was also held on Saturday last, on Tower Hill, when votes of indignation were passed.

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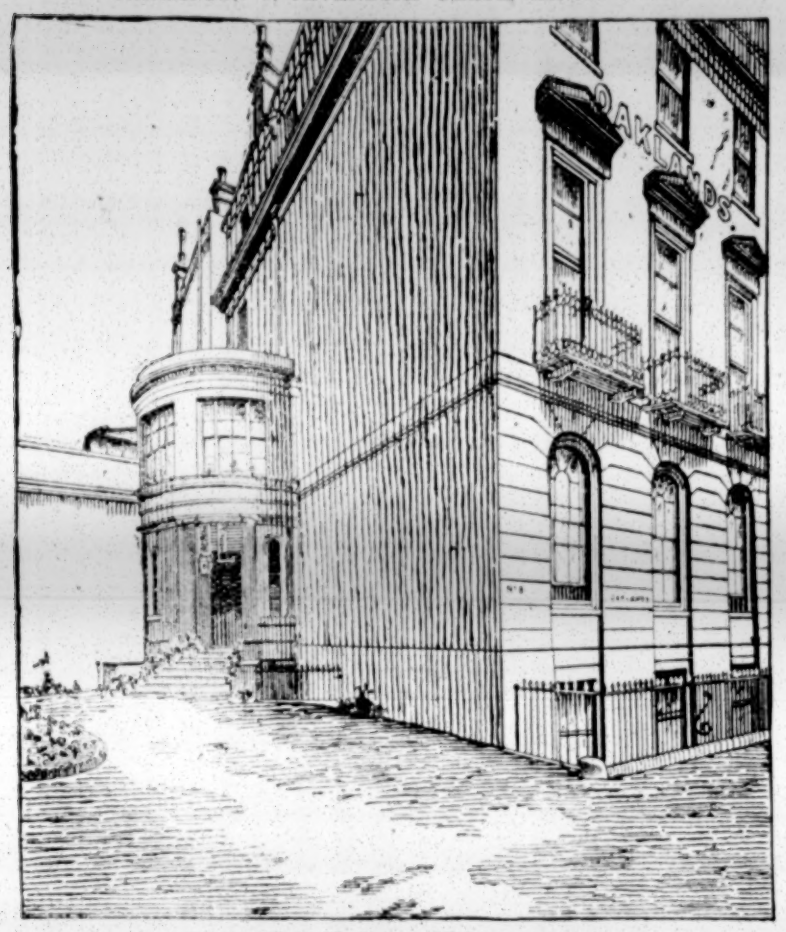

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MEMORABILIA OF MEETINGS FOR THE WEEK.

SUNDAY, SEP. 6.

South Hackney Synagogue, Inauguration Ceremony of the Iron Building, Devonshire Road, Mare Street, Hackney, 4.

Jews' Hospital and Orphan Asylum, Meeting of House Committee, at the Institution, Lower Norwood, 5.

East London Jewish Benevolent Society, Committee Meeting, at 71, Stepney Green, 5.

SPECIAL NOTICE.

In consequence of the New Year Festival, the next number of the JEWISH CHRONICLE *will be published on WEDNESDAY. Advertisements intended for insertion in next week's issue must reach the office before NOON on TUESDAY.*

CALENDAR FOR THE WEEK.

Day of Week	Day of Hebrew Month.		Day of Civil Month.			Portion.	Haphtorah
Friday	Ellul	24	Sept.	4	Sabbath commences 6.	נצבים וילך	Isaiah lv. 6 to lvi. 8.
Saturday		25		5	Sabbath terminates 7 19	Deut. xxix. 9 to end xxxi.	
Sunday		26		6			
Monday		27		7			
Tuesday		28		8			
Wednesday		29		9			
Thursday	5646 Tishri	1		10	א׳ דראש השנה תרפ״ו	Genesis xxi. and Num. xxix. 1-6.	I. Samuel i. 1 to ii. 10.

The New Year Festival (5646) will commence on Wednesday evening next, September 9.

Friday next, September 11, Sabbath will commence at 6.

The Jewish Chronicle.

LONDON: FRIDAY, SEPTEMBER 4, 1885—5645.

JUDAISM AND EDIFICATION.

FOR the next few weeks our pulpits will be resounding with eloquent addresses on the subjects appropriate to the solemn occasions which we are about to celebrate. It would not perhaps be too bold to prophesy that very few of these discourses will deal with topics which can be styled theological. In fact, no sermons are so little theological as Jewish ones. On a few occasions a preacher may touch upon the doctrinal differences which distinguish Christianity from Judaism. But we rarely have a sermon on such a subject as the Unity of the Godhead—the central principle of the Jewish faith. We purpose to-day to discuss this remarkable fact, which has deeper roots than might at first be thought.

The fact has an intimate relation with another characteristic of Judaism, with which our readers are probably more familiar. "How is it," we are often asked, "that you do not seek to spread your faith? You believe it to be the true one; why not attempt to teach it?" It has often been urged against Judaism as a reproach that it is not "universalistic." As a matter of fact, Judaism may claim to be more universalist than any other historic creed, since it alone allows that men of other beliefs have a portion in the world to come. It follows from this acknowledgment that Jews do not feel the call to convert others to their faith, which forms so striking a quality in many worthy Evangelicals. In short, among the duties of their faith that of "Edification," as it is technically called, does not exist.

It is easy to see why edification should form so prominent a part of the duty of a Christian, and especially of a Christian minister. Salvation to a Christian depends on faith in certain dogmas which, to say the least, do not commend themselves as axiomatical to an unbiassed judgment. A Christian has always, therefore, to be impressing these upon his own mind and on the thoughts of others. It is especially necessary for a clergyman to devote a large part of his discourses to such topics as the Atonement, the Incarnation, and the Resurrection. Without perpetual insistance and repetition such beliefs could not become firmly fixed in the minds of church-goers.

It is far otherwise with Jews and Judaism. The central beliefs of our faith, and particularly the Unity of the Godhead, commend themselves to men's intelligence without such insistance. It becomes, therefore, unnecessary for Jewish preachers to dilate on a belief which has become part and parcel of the Jewish nature. With Jews, too, there is so much in their religion which requires a historic explanation that much of a Jewish preacher's discourse is necessarily taken up with history rather than with dogma, with exposition rather than with homiletics.

But there is another and deeper reason for the comparative rarity of dogmatic teaching among Jews. There is in the Jewish nature and in Jewish life generally a deep-rooted aversion to mere talk about things, and as a corollary to this, a sort of contempt for faith which finds no expression in acts. The acts need not be external actions, but may be merely changes of character and tone; but there must be some such practical result as this before a Jew can feel respect for a principle. Hence throughout Jewish life there is an insistance upon deeds as a result of faith, not deeds merely, nor faith alone, but both combined. Hence, too, the distrust with which Jews look upon any interference with a Jewish neighbour's belief. Make him act otherwise, well and good. But it is more than useless, we think, to make him think otherwise, and to let him believe at the same time that only by this change in his mere thoughts great good has been done.

But if this be so, we may be asked, wherein consists the function that Jews have to play in the world? It is, we answer, contained in the text, "Ye shall be My witnesses." It is part of the practical nature of Judaism that it recognises the important truth that example, not precept, is the only way to do good to another's character. We are to be GOD'S *witnesses*, to testify to the truth of Jewish ideals by living up to them. The attempt to make others better by preaching to them or at them leads, by logical processes, to the confessional and the dependance on man instead of on GOD. Religion among Jews becomes as much a social as an individual thing, partly no doubt owing to the historic element, but largely also owing to the feeling that the chief aim is to carry into practice the principle, "Every Jew is responsible one for the other."

This side of Judaism has its disadvantages as well as its many advantages. By laying too much insistance on the historic and practical sides of Judaism there is some danger of neglecting its spirituality, the direct relations between man and his Maker, which is the essential in religion and the necessary support for the more practical outcome. This is especially the case with the institution of private prayer. Owing to the mistaken idea that all prayers must necessarily be in Hebrew, it is to be feared that with modern Jews the practice of private prayer is to some extent dying out. This would be a most serious state of affairs. We might almost go so far as to say that a religion that cannot invent new prayers is dying. And in the inner life a man who cannot invent new forms of prayer to replace stereotyped and worn-out formulæ is becoming dead to the religious life. It has always been the practice of Judaism to allow private prayer in the vernacular, and it is desirable that English prayers suitable for the home life should become more in vogue than they are present. We recently called attention to a collection of admirable private prayers printed by Mr. ALFRED L. COHEN, which happily shows that this desirable custom is being revived among us.

And so, too, with the duty of edification which is so little insisted upon from the pulpit. The avoidance of the dogmatic and homiletic can be carried too far. We need to hear from our preachers now and then the reminder of the reasonableness of our faith. As religious doubt spreads, Jews need to be reminded that their faith is untouched by the attacks of modern scepticism, and that the religion of Israel satisfies the needs of man's religious nature while prompting Jews to the only course which can make the world better.

While edification in the sense of prying into the spiritual condition of our neighbours may be well left to the adherents of other faiths, there is a sense in which we need more of it in Judaism. The need of a true religious life is felt most strongly in the sanctification of the home. An invitation to a neighbour to witness a true Jewish home, adapted to the religious feelings of to-day with vernacular prayers and solemn joyousness may often effect as much good for true religion as yards of sermons or pages of exhortation. Even in carrying out the duty of edification the Jew must first make himself good before attempting to make others better.

MURDER OF JEWS IN GALICIA.

The Vienna correspondent of the *Standard* telegraphed on Tuesday night: In the village of Glemboka, in Galicia, last night, seven Jews were murdered. Four of the murderers have been arrested by the gendarmes.

ST. JOHN'S WOOD SYNAGOGUE.—This synagogue has been closed for several weeks for painting and decorating. The opportunity has been taken advantage of to erect 20 additional seats in the body of the synagogue (facing the Ark), and replacing temporary by permanent seats in the centre gallery. The synagogue will be re-opened this (Friday) evening. The work has been carried out by Mr. S. Barnett, Builder, of Kilburn, under the direction of Mr. H. H. Collins, the Architect.

SOUTH HACKNEY SYNAGOGUE.—The temporary iron structure formerly occupied by the Dalston Synagogue, and now removed to South Hackney, will be consecrated on Sunday next. Mr. Samuel Montagu will formally "open" the synagogue; the sermon will be delivered by the Rev. B. Spiers, Dayan; and the service will be conducted by the Revs. S. Muntz and M. J. Heilbron, assisted by the choir of the North London Synagogue.

A RARE CELEBRATION.—During last month a Jewish couple residing at Frankirchen (near Eisenstein) in Hungary, had the felicity of celebrating the 75th anniversary of their wedding day. The husband is in the 101st year of his age, and his wife is 98 years old.

FIJI.—On June 25th, Bro. E. S. Joel was installed Master of the Masonic Lodge at Fiji.

SIR MOSES MONTEFIORE.

The thirty days of mourning for Sir Moses Montefiore having expired on Sunday last, a Memorial Service was held on that day in the Hall of the Judith Theological College in Ramsgate. The Hall, the walls of which are adorned with many of the addresses that have on various occasions been presented to Sir Moses, was completely filled, the majority of the visitors being ladies. Among those present were Mr. and Mrs. Joseph Sebag, Mr. and Mrs. H. Guedalla, Mr. and Mrs. Isidore Spielmann, representing the family; the Revs. Dr. Chotzner, D. Piza, and J. Piperno, Dr. Austin, Messrs. J. N. Lindo, Lionel Van Oven, G. E. Hannam, J.P., and C. Richardson. The service, conducted by Dr. L. Loewe, Principal of the College, was a simple one, and consisted of an address by Dr. Loewe, and the recital, with the assistance of the three Rabbis of the College, of the following excerpts from the Scriptures: Hosea, vi., 1-2; Psalms, ciii., 15; lxxxix., 18; cxliv., 4; lxxxix., 19; xv., 1-2; xvi., 9-10; xlix., 16; ciii., 4; xvi., 11; xxxi., 20; and xxvii.

Dr. Loewe took as the text of his address "And the children of Israel wept for Moses on the plains of Moab thirty days; and so the days of weeping and mourning for Moses were ended" (Deut. 34, 8). He said it was the great and peculiar characteristic which distinguished the law revealed on Sinai from the laws instituted among heathens at earlier periods, that whilst the latter considered it a religious duty to inflict pain on the body in times of sorrow, the former enjoined that however great the loss inflicted on mourners, however bleeding the wounds in their hearts, they must not yield to their emotion nor suffer their bosoms to be charged with grief for an indefinite period. Even at the death of Moses, like unto whom "there arose not a prophet since in Israel," the period of weeping was limited to thirty days. The cause of this apparent indifference in times of bereavement was not ascribed to want of sympathy with the relatives, for the law of Israel considered the duty of condoling with mourners a sacred precept, embodied in the words, "And thou shalt love thy neighbour as thyself." But the limitation of the time of mourning to so short a period as thirty days had its origin in the firm conviction that the body was only a transitory form, and that the spirit was intended to be detached from the physical frame, and to receive a higher development. This fact might be inferred from the phrase employed by Scripture in describing the creation of man: "And the Eternal God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii., 7). Having then dwelt on the immortality of the soul, on the mission of the spirit while on earth, and on the eternity of God's existence, Dr. Loewe continued to observe that the knowledge of God's love for man, and of the presence on earth of the guardian angels of peace and love—who were ever near to the creatures of the Almighty when they glorified him with brotherly love and with self-denial—it was the knowledge of these facts which explained why the only prayer offered up by mourners was one expressing the sanctification of God, and was recited on occasions both of sorrow and of joy. Although, as the text declared, the days of weeping for Moses were ended, the days of mourning, said the sages, had not ceased and would never cease. For in all ordinary cases of death, no sooner did one man die, however great he may have been, than another took his place. Scarcely did one bright luminary sink in the sky than another rose on the horizon. But in the case of Moses this was not so, for it was only the reflex of his glory that made Joshua shine. The same remark might be applied with regard to the beloved and lamented Sir Moses Montefiore. The thirty days of weeping had ended, but the days of mourning could never cease. His entire life had been wrapt up in that of his brethren, every act of his was interwoven with thoughts of his fellow-beings, with adoration of God, and with fervent adherence to the observances of religion such as had rarely been equalled. The love of Zion was dear to his heart; the restoration of peace to his brethren was his prayer day and night. He would never acknowledge his right to the abundant means with which he had been blessed: he considered himself but as their humble administrator on behalf of those who were in want. His favourite expression, ever on his lips by day, and in his dreams by night, was centred in the words of Melchizedek, that the Most High God was the possessor of all things. He had the words קנה שמים engraved on a ring, which, as a signet, he ever wore on his finger. He breathed love and humanity even to those who, by controversy, sought to weaken the essentials of religion. To them, even at his advanced age, he would declare that there was many a road to heaven, which all good men might reach; and when they still continued to advance arguments in support of their views he said: "Ask now of the days that are past, since the day when God created man on earth, and ask from one side of heaven to another, whether there have ever been so great a thing as the revelation on Sinai." He was ever prepared for friendly remonstrance and guarded himself to the last, so that he might not be misunderstood. With his own hand he signed a book containing his belief in the revelation on Mount Sinai, which, on the day of his demise, from two o'clock in the morning until four in the afternoon, he repeated some eight or nine times. He ardently studied the law and its commentaries, and never set out on a mission without taking a Scrol of the Law with him. But there could be no more striking proof of his devotion to the word of God than the College in which they were then assembled, and which he established nearly nineteen years ago. His friends used to ask him, what good would be done to the community by having a number of learned men to expound the law without their being a corresponding number of pupils to teach. To all such questions he would reply: "I have dug a well producing the waters of life, so that all may come and drink. At present there appear none thirsting for those waters, but the day will come when there will be a famine in the land, 'not a famine of bread nor a thirst for water, but of the hearing the words of the Eternal,' as God said through the mouth of the prophet Amos. In former years young men devoted themselves to theology, not in order to attain high posts, but for the love of that branch of study. They were satisfied with little; but in our times, a learned young student, unless he be in a position to appear as a gentleman, is not received in Society. The result is that secular studies, which are remunerative, occupy most of his time, whilst of theology he only acquires a sufficient quantum enabling him to obtain a post as Reader or Minister. For this reason I have founded this College, where the distinguished Chief Rabbis shall reside and be honourably maintained. There will, I hope, be found in Great Britain or the Colonies, at least three or four friends of religious learning who will found scholarships for theological students. We shall then have in England not alone qualified readers and preachers, but also competent theologians for every community." These arguments of Sir Moses convinced his friends of the practical utility of the College. Alas! Now that he was gone, there was no one to vindicate the cause of religion as he had done; there was no one to stand in the breach against the advance of the enemy of truth. The question would be raised, what ought to be done to manifest mourning which would be most agreeable to the spirit of the departed. The sacred text indicated the most suitable reply to this inquiry: "And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him. And the children of Israel hearkened unto him, and did as the Lord commanded Moses." There was now no Joshua among us; but all who mourned for Sir Moses Montefiore, and especially those in whom he placed confidence, might, without infringing the laws of modesty, consider themselves individually as a second Joshua; and act in all matters of justice and humanity as he would have done, so that it might be said of them, "and they did as Moses commanded them." Let every one cause his life to be wrapt up in the lives of his fellow beings, by sympathising in their sufferings; let everyone implant in the hearts of his children the fear of God and love for his holy law; let all frequent the house of God, and raise on high the banner of religion. Let them ever remember Zion by contributing towards the cultivation of the soil, and especially by supporting the Society למזכרת משה founded for this purpose in honour of Sir Moses, by a body of men at Warsaw, styling themselves חובבי ציון "Lovers of Zion." If mourning for Sir Moses be evinced in this way, then it would be said of him "Moses did not die." He would then still live among them, for the sprit of wisdom would fill the hearts of all his mourners.

Dr. Loewe concluded his address with a fervent and eloquent prayer for the repose of the soul of Sir Moses, and the service terminated with the recital of the Kaddish by the Rev. Mr. Kauders.

PARIS.—On the expiration of the thirty days of mourning, a service was held in memory of Sir Moses, on Sunday afternoon, at the Portuguese Synagogue in the Rue Buffault.

PORT ELIZABETH.—A correspondent writes: The Rev. Mr. Rappaport having been in the country on ministerial duties, when the painful intelligence reached us, no public notice was taken on the Sabbath following, but on Sabbath August 8th a הספד was made in our synagogue to the memory of the venerable baronet, and before the Additional Service Mr. Rappaport made reference to the sad event in a few well chosen words.

Sealed with the kiss of God, he takes his rest,
The ancient of a hundred years, gone by
Like shades and sunbeams o'er the evening's breast,
Yet crowned with honour to eternity;
For thou hast lived thy life, O son of time!
Walking with God, and even to the end,
In thee have age and weakness shown sublime
Whom want and woe used ever as their friend.
O Hebrew father! in this Christian land
Be unforgotten! He, whose name is Love,
Receive thee that fulfilled His first command,
And join again with her whose spirit strove
In thee, 'gainst death's dark barrier—satisfied
With cry, go home in joy, a bridegroom to thy bride.

EMILIA AYLMER BLAKE (Mrs. Aylmer Gowing).

A PAUPER'S TRIBUTE TO THE MEMORY OF SIR MOSES MONTEFIORE.

Mourned by the many for the good he'd done
Over five score years respect and honour won;
No man endeavoured more to cast aside
The yoke his people bore both far and wide;
Entreating Sovereigns to use their power
For his loved brethren in their trying hour,
In every land much sympathy he found,
Oppression baffled—joy soon spread around,
Riches he had, and much he gave away,
Even making presents on his dying day.

JOHN GRIFFIN, aged 80.

St. Giles's Union, Bloomsbury, W.C.

RAMSGATE.

PRESENTATION OF ADDRESS TO MR. JOSEPH SEBAG.

On Monday afternoon a deputation from the Corporation of Ramsgate, consisting of Mr. John Kennett, the Mayor, accompanied by the Town Clerk and by the Vicars of Ramsgate and St. Lawrence, waited upon Mr. Joseph Sebag at East Cliff Lodge, to present an address from the Corporation of Ramsgate. Mr. Sebag was accompanied by Mrs. Sebag, Mr. Arthur M. Sebag, Mr. and Mrs. I. Spielman, and several other members of the family. There were also present, Mr. H. Guedalla, Dr. Loewe, Mr. G. E. Hannam, J.P., and others.

The MAYOR (who wore the chain of office presented by Sir Moses Montefiore) in very feeling terms alluded to the recent death of Sir Moses, and subsequently in the name of the corporation congratulated Mr. Sebag on his recent succession to the East Cliff Lodge estate, assuring him of the best wishes of the whole town that he and his family might enjoy the possession of the property for many years. His Worship concluded by reading the following address:

To Joseph Sebag, Esq.

We, the Mayor, Aldermen, and Councillors of the Borough of Ramsgate, desire respectfully to offer you and all the family and relatives of the late Sir Moses Montefiore, our sincere sympathy and condolence on the loss you and they have sustained by the lamented death of the venerable Baronet.

We are better able to express these feelings by reason of the great loss which we, in common with all the inhabitants of this Borough, have also sustained by his removal from the scene of his many and active labours.

The benevolent and open handed kindness of Sir Moses Montefiore has been productive, during his many years of residence in this neighbourhood, of innumerable blessings to all classes, and none have more reason to deplore his loss than the inhabitants of Ramsgate and St. Lawrence.

Other peoples, spread over a large portion of the earth, have reason to be grateful for his ready sympathy in their distress, and his active and kindly efforts to alleviate the sorrows of suffering humanity.

We know what good results have followed his wide-spread benevolence, and we pray that his good deeds may bear fruit in blessings on you, and on all his kindred and nation.

We may, we hope, be allowed to take this opportunity of expressing the pleasure we feel in knowing that East Cliff Lodge will not pass into strangers' hands; but will pass from its owner and occupant to the nephew of the late venerable Baronet; and we sincerely and respectfully tender to Mr. Joseph Sebag our congratulation and our earnest hope that it may prove to him and his family a very happy home for many years.

Signed on behalf of his Corporation,

Ramsgate, 24th August, 1885. JOHN KENNETT, Mayor.

The Rev. C. E. SHIRLEY WOOLMER (Vicar of Ramsgate) then said: Mr. Sebag, allow me to endorse all that his Worship has said in welcoming you to East Cliff Lodge, as the worthy successor of your uncle. On behalf of the clergy and ministers to whom the late Sir Moses Montefiore has bequeathed the sum of £200, of which one half is to be distributed among the poor, and the other to be retained for their own personal use, I beg to tender on this occasion our grateful acknowledgment to his memory. It was no surprise to us that legacies should be left to the Dispensaries, Hospitals and Homes, and to the poor of our parishes and congregations, for this was only a continuation of that active benevolence which had been habitual to him throughout his long and honoured life, and it was but natural he should be anxious that the aged poor should not be suddenly deprived of that support and relief which they had so long enjoyed and been taught to expect from his open and generous hand. But I confess, and I am sure that all my clerical brethren will reiterate my confession, that it came to me as a very great (and of course a very agreeable) surprise that the venerable baronet should have remembered us in his will. Most of us have been his almoners to the poor for some years, and by leaving us this legacy in our official capacity, and with the accompanying direction, the like amount to the poor, I have no doubt that he intended to recognise this fact. It is possible that the testator wished to intimate his opinion that ministers of religion are not often overpaid in these days, and that it is not just to muzzle the ox that treadeth out the corn. But beyond doubt he felt that the blessedness that is the happiness of ministers, like that of all other mortals, is much greater in giving, provided it is also somewhat blessed in receiving. I shall never forget the animated way in which the aged philanthropist exclaimed to me on one occasion not long ago: "I love you ministers because you love the poor, and because you care for them when they are in sickness and in need." The words of the Psalmist were the words which flowed from the heart of Sir Moses. "Blessed is the man that remembereth the poor and needy," and we ourselves will add, "The Lord shall deliver him in the day of trouble and inquiry."

The Rev. C. A. Moloney followed, endorsing all that had previously been said.

In reply Mr. SEBAG said: Mr. Mayor and Gentlemen, I am deeply touched by

the words to which I have just listened. It is quite true that we have all recently sustained a great loss by the passing away of that good and distinguished man to whom it was my good fortune to be related, whom we all loved, and whose memory will eternally hallow and ennoble this pretty spot in which we are met together to day. You have accurately described the character of my late uncle, and have expressed in felicitous terms the general emotion which was caused by his removal from these scenes after having passed a long, useful, and beneficent life. I am very sensible of the honour you have conferred on me by coming to East Cliff Lodge to-day, and personally presenting to me a copy of the resolution passed by the Corporation of Ramsgate. Believe me that it is with considerable apprehension that I enter into the succession so generously left to me by Sir Moses Montefiore, for I feel that it carries with it heavy responsibilities. I beg you, however, to be assured I am resolved to do all in my power to deserve your friendship and to obtain some small share of that high regard which you so properly and liberally extended to my late relative. To succeed such a person would be trying to most of us—indeed, there are few who would not suffer by comparison from following the late owner of East Cliff Lodge. I will now content myself by saying that as he, with confident and undeviating piety, ever placed his trust in that great source which we all recognise, so shall I turn my eyes in the same direction, and shall earnestly pray to the Almighty to aid me in my efforts to deserve the position in which I have been placed. I shall further hope for, and shall, indeed be greatly cheered and encouraged by your good wishes and friendly support. As you know, I am no stranger to these parts, and I may tell you that I propose having the happiness of passing with my wife and children a portion of each year at Ramsgate. My associations with your town are in all respects most agreeable. I am about to make certain alterations and enlargements at East Cliff Lodge, rendered necessary by my domestic proportions and the ravages of time. These will be carried out as soon as practicable, and I trust we shall ever maintain the most cordial and neighbourly relations. While my family responsibilities make my position in certain respects somewhat different to Sir Moses's, I quite feel it my duty to work in the same paths as he did, and to follow him in endeavouring to be of some use to my fellow-creatures, and to render aid to necessitous and deserving persons, irrespective of creed or nationality.

After the presentation, Mr. and Mrs. Sebag held a reception, at which a large number of the gentry, clergy, magistrates, and the principal inhabitants of the locality were present.

"CHRISTOPHER KIRKLAND."

"The Autobiography of Christopher Kirkland," by Mrs. LYNN LINTON. (R. Bentley and Son).

This is not the first time that Mrs. Lynn Linton has presented in a hero of fiction the pathetic picture of a character to a certain extent ostracised from society on account of religious differences. With characteristic courage she has entered on a work which the ordinary novel-reader will probably cast aside as tedious and unreadable, and which the lover of the modern sensational romance will pronounce dull and prosy. And yet, though the incidents are rather conventional and the romantic episodes few and far between, "Christopher Kirkland" is a novel of deep interest to all who are not disinclined to lend their thoughts for a time to a clever discussion of the most absorbing problems of life and destiny. The interest aroused by Christopher's youthful difficulties gathers in strength as the development of his intellectual powers proceeds. We follow him through his struggle after truth, in his intimacy with many of the leading men and women of the last generation. We note his new sensations as his experience of humanity gains in width, and his longing to get behind the face of things and to look into their innermost workings, until it appears that not so much the hero as the human mind and heart itself is speaking to us from Mrs. Linton's pages—the interest is so thoroughly personal and human. Most of the leading topics of philosophical and social controversy are here touched upon, sometimes with vigorous hand, at others more lightly, but always with skill and honesty. Then there is the charm of the two-fold personality of the speaker, who is now the hero and now the authoress. Naturally many of the reminiscences of men and events, and perhaps some of the mental conflicts too, are the actual experiences of the writer, and nowhere is this more clear than in the description of the influence on the formation of Christopher's character exercised by his acquaintance with Jews.

The hero's personal knowledge of Jews had begun with a Mrs. Ben Davis, a woman "who bought her social steps by private gifts, graduated in value according to the condition of the person whom she wished to be seen in her drawing-room, and in whose, in her turn, she herself wished to be seen." Her husband objected to this application of his income, and so the lady resorted to the device of raising the necessary funds by borrowing the money from friends on the faith of a mythical will to be made in their favour. This is an amusing and good-natured sketch, and if we pass by the woman who might have sat to Dickens for his portrait of Mrs. Leo Hunter, it is only because of the superior importance of what has to come. Through this rather exclusive Jewess (for, she being Spanish and her husband Arabian, both were of the royal tribe of Judah, and all English and German Jews her inferiors), Christopher Kirkland came to know more members of the Semitic family, some of whom he did not care for, while others became his dearest friends, the object of his enthusiastic love.

"There are people whose personality overshadows their nationality. When with them you never ask whether they are Jews or Christians, English or German. You only know that they are clever, brilliant, trustworthy, high-minded, beautiful; that you would trust your fair fame and fortune in his hands—your happiness and self-respect in hers; that their society is a lovely charm, their friendship a great gift; and that you have to live beyond your follies if you would be worthy of their virtues. Such as these I have known for some time now; also others who are not up to this height, but are just on a level with the current idea of ordinary Jews; but the quiet, home-staying, Gentile-renouncing Jew was a new experience which came to me at a time when the ferment was again beginning in my mind, and which helped on that ferment to a subsidence very different from what was intended."

How the hero (the writer, that is), became admitted to the intimacy of this Jewish family, how he found the "sweet domestic graces" in more abounding perfection in the homes of observant, religious Jews than elsewhere, is well though simply told. As seems always to happen with women of genius, knowledge of Jews in their homes develops a warm sympathy with Jewish ideals, and arouses an honourable indignation against their trials even in the present. But the effect on "Christopher Kirkland" was not wholly or mainly emotional. The first Friday night supper, when the father of the family "blessed the bread and wine, which then he distributed to those who 'sat at meat,'" opened Christopher's eyes to the true origin and significance of the Lord's Supper in the Christian Church, and took from the latter all its eucharistic character. But further intercourse let in the light upon other common misconceptions. Christopher finds that Judaism is not a dead formalism, but that it possesses a very strong vitality. Hence Mrs. Linton's exposure of the folly of the conversionists; and her contempt for the indifferent Jews who despise their own race, but who do not believe in the Christian creed, are expressed with equal point and power. The kind of impatience and objection that certain supposed aspects of Judaism raised in the writer's mind will best appear from the following able letter, a reply from her Jewish friend (we are betraying a very open secret in identifying him with Dr. Asher), which deals with some of her difficulties:

"You speak," he said, "of the Gentiles who are ever outside the Courts of Jehovah. This sentiment is utterly un-Jewish, and is absolutely incompatible with the belief of the best class of Jews. Also, 'His sons,' as applied to Jews in antithesis to the Gentiles, is as wrong as the other.

"With your assertion concerning 'the Unitarianism which a later intellectual development has read into the Old Testament,' I cannot agree. No Jew, *when Hebrew was a living language*, ever supposed that God walked, repented or grieved, or appeared in the flesh, or spoke to Moses as a friend, etc. Language of some kind must be used to intimate that Adam's disobedience was known to God; that sin is not pleasing to Him; that He inspired Moses, etc. But the expressions used in the text are the mere exigencies of an Eastern language, which clothes every act of the most commonplace nature in the most luxuriant imagery. Even in our prosaic English we say, for instance, 'the sun rises,' because it appears to rise. Shall the coming New-Zealander, when he sits in the recess of London Bridge, perusing the disinterred remains of an almanac, be justified in declaring that the English nation of the time of Queen Victoria were ignorant of the elements of astronomy?

"Your arguments against the 'base-lines' of our faith are even more unjust. Analyze the prayers, as you say, and what then? Think of the dreadful idolatry of an incarnate God, and shall not the Jew thank God for the faith that is in him? Think of the life of a slave, and shall not the Jew thank God that 'stone walls do not a prison make,' and that, happen what may to his body, he is ever intellectually free; think of the pains of maternity, and say, shall not the *Jew* be thankful that he is not a *Jewess!* This last sentiment must convince you that when the Jew thanks God for what he is, he has not the non-Jew in mind by way of antithesis. Moreover, your expression, 'His beloved Elder Sons,' or any similar or cognate expression, does not occur in any Jewish Prayer-book. We thank God that we are not idolators, but with no Pharisaic sense of superiority. Nor are there 'other disinherited younger sons.' These words entirely misinterpret us. The Jewish religion proclaims—and it is the only one that does proclaim—that 'the *upright* of all nations have their share in the world to come'—no elder and no younger, no primogeniture, and no disinherited; and above all, no eternal punishment. We do *not* 'exclude from equal Heavenly rights the Gentiles.' We were chosen, not for the enjoyment of privileges, but for the performance of duties. I am inexpressibly pained and grieved by your words. Moreover, the parable of Dives and Lazarus does not apply to us. We do care, and care very much, about other people's sufferings. For example, we are about to celebrate the Passover, the anniversary of our deliverance from Egyptian bondage. The Feast lasts eight days, during which, in Synagogue, every day, certain psalms of thanksgiving are recited. But on six days of the Festival only a curtailed form of thanksgiving is used, because our release involved the destruction of thousands of our enemies, and we may not, therefore, rejoice so fully as if no life had not been taken; and this custom exists yet, though thirty-three centuries have elapsed. So on the Feast of Esther, in whose lifetime the Jews were nearly massacred, no thanksgiving psalms are recited, for the reason that the Jewish deliverance involved the taking of life. We are not really open to the reproach your words convey."

We are not quite prepared to accept some of the arguments contained in this excellent letter. Anthropomorphism must have once been a phase of Judaism, unless we are to deny the analogy of all human history. An Englishman, it is true, says that "the sun rises," but the phrase was invented when men *did* believe in its literal truth. Similarly, the anthropomorphisms of the Bible—though Jews had almost got beyond them at the time of Moses—point to an earlier stage when they were literally believed. And, in point of fact, many Hebrews continued to believe in them, else the labours of later writers to explain them away would have been quite superfluous. But Dr. Asher's main contention is incontestable, and is very forcibly put. It is curious (though Dr. Asher, however, carefully avoids the error) that modern Jews have become excessively prompt to disavow all claim for their faith to peculiar relations with God. Doubtless, this is due to the misuse of the admission of such a claim; but it is possible to go too far in this disavowal. If Judaism is to have a *raison d'être* at all, surely it must assert a religious superiority, if only because it claims to be *true*. "The *upright* of all nations have their share in the world to come," true; but while Judaism thus clearly allows eternal happiness to non-Jews, obviously it does so on *moral*, as distinct from *religious*, grounds. While a Jew as a Jew—as a true member of the faith—has his "portion in the world to come," the non-Jew enjoys the same privilege, but as an "upright man." There is no advantage claimed; on the contrary, the conditions are made more onerous for the Jew than for the non-Jew.

We need not follow Christopher Kirkland through the remaining stages of his career, which, as he himself somewhere says, is that of the ugly duckling who is never admitted to the company of the swans. Though he cannot accept Judaism, his acquaintance with the latter faith effectively prevents him from feeling satisfied with any other. But the interest is fully maintained to the end. And when the book is laid down, the reader has not quite bidden adieu to the hero, for Christopher Kirkland will occupy his thoughts for many hours to come.

AUSTRIA-HUNGARY.

Galseez, in Hungary, has been the scene of anti-Jewish excesses, which occurred there on the 7th ult. The riots were the more serious, since they were set on foot by a squadron of Uhlans, who had been quartered on the Jewish and Christian inhabitants for 24 hours, and who thus requited the former for their hospitality. The rioters assembled towards the evening in the immediate vicinity of the synagogue, where they commenced their sport. Their first victim was an aged Jew, with a heavy pack across his shoulders. He was dragged by his beard, and tossed about from one soldier to another until he fell senseless to the ground. The next Jew assailed was carried to a stream, in which it was intended to throw him; but, being endowed with great strength, he succeeded ere it was too late in breaking away from his captors. The rioters then turned their attention to the synagogue, in which many worshippers had assembled for the evening service. A non-commissioned officer picked up a stone, which he threw with such force at an old man standing by the entrance, that the latter at once fell, bathed in blood. The Jews inside the synagogue, dreading what would happen next, barricaded the door, which the officer already alluded to, and a few men literally bombarded with stones. Fortunately, the door did not give way. Baffled in their attempt to gain entrance into the synagogue, the rioters then threw stones at every Jew who approached, and as some of these endeavoured to defend themselves, a regular pitched battle ensued in the open streets. An officer who was appealed to by a Jew, with the blood streaming over his face, refused to interfere because he was not the Commandant. Another Jew who, with the same object in view, addressed a Lieutenant-Colonel in ignorance of his rank, was severely rebuked by him for presuming to speak to an officer. In the meantime, the President of the Congregation hastened to the head of the Municipality, who proceeded with him to the Commandant of the troops. This officer immediately sent a patrol to arrest the soldiers who were taking part in the disturbances; but these dispersed as soon as they perceived the approach of the patrol. Only the non-commissioned officer, the ringleader of the rioters, who was caught with a heavy stone in his hand, was arrested. He is believed to be insane. With the flight of the disturbers of the peace the excesses came to an end.

THE CONSTRUCTION AND SOUNDING OF THE SHOFAR.

[BY ASAPH KLESMER.]

With the near approach of the New Year Festival, it may be with confidence expected that just as in former years, great dissatisfaction will again be expressed at the very faulty manner in which the sounding of the *Shofar* is in so many synagogue, gone through, depriving the service of a source of much characteristic solemnity and at times even verging upon the irreverently ridiculous. But although a thoroughly efficient *Baal Tokea* is far from being frequently met with, it must be confessed that the greater portion of the blame loudly expressed on every recurrent New Year is not so much deserved by the unsatisfactory officiant as by the instrument itself, despite the common belief that a bad workman alone lays the responsibility of his failure upon his tools. Unless the worshipper have the good fortune to attend service at a synagogue happy in the rare possession of an able *Baal Tokea*, and the yet rarer and more precious possession of a really good *Shofar*, his ears may be tortured with an unnecessarily harsh and stridulous series of most barbaric sounds, not in the least likely to instil the grave and solemn thoughts which especially befit the Days of Penitence. Or even worse, the uncertain horn may consent to emit nothing more than a few sepulchral groans or unearthly screams, very eloquent of the faulty make of the instrument; or else it may remain obstinately tuneless. One would hardly expect so ancient an instrument to be as regular or as scientifically constructed as one from the workshop of an approved modern maker. Yet there is nothing in the legal or customary rules of the Jewish religion that could raise the weakest objection against the use of a *Shofar* constructed fairly in accordance with acoustic principles, capable of producing notes certain of intonation, and while softer and more pleasant, in no way deficient in that character the incisiveness of which has called into being the most elevated reflections and aspirations of the people of Israel for so very many centuries.

The shape of the bore, ease in sounding, and *clang-tint* or quality of the sounds produced, depend on chance in the case of each *Shofar*. The most important parts of the instrument have their formation evidently dependent on no rules or musical considerations. From a description of the preparation of the instrument, its empiricism will readily be seen. A ram's horn is selected, and is placed in boiling water for about six hours, the heat being constantly maintained. The horn is thereby rendered of the consistency of cheese, and is easily cut and manipulated. The interior bony matter may now be withdrawn, and the horn is left a shell of varying thickness and irregular outline. It is then straightened, provision being left for the upward curve at the base, or broad end. While still soft the tip is cut off, and the solid part of that section of the horn is pierced. By means of a gouge, the natural inner tube is smoothed and extended to a more regular shape. At the narrow end of the horn, the orifice is widened into a rough cup-like form, and the edges slightly rounded off so as not to cut the lips. The other opening being carved into an ornamental outline; and the external surface being smoothed down and polished, the *Shofar*, such as it is, is completed, to be in the great majority of instances a most difficult and unsatisfactory instrument.

The material of which the *Shofar* is formed being so easy of manipulation, the Law does not allow the slitting open of the horn. But either by means of a gouge, or by working upon a mould turned in some hard wood, a regular bore might very easily be obtained. In most examples the bore consists of a long straight cylindrical tube of very small calibre, which, at the upward curve of the horn, opens out into a sort of *pavillon* of a parabolic form and elliptical in section, similar in fact to a common padlock with the edges well rounded off. If care is taken that the long tube rounds and opens gradually into the vertex of this flattened "bell," an instrument of the trumpet family will have been produced. It will also be necessary that the substance of the horn should be pared down to as great a thinness as possible, whereby the external outline, of the sides at least, can be made to correspond with the regular outline of the bore. The thinness of material will, as in the case of certain celebrated specimens of the *Shofar*, produce a great clearness and brilliancy of tone, while the regularity of bore will facilitate the aliquot division of the vibrating air column therein contained, so that the various notes will be the more easily and truly produced.

Now if very little scientific art is usually displayed in the moulding of the body and bell of the *Shofar*, none at all is generally to be found in the construction of the mouthpiece, which is, in most cases, but little removed from the simple perforation that marks the trumpet of the savage. It is a matter of difficulty to find two *embouchures* of the same shape and proportion. Instead of being, as suited to an instrument the bore of which places it in the trumpet class, a sort of hemispherical cup, with the orifice opposite its centre and at the pole, it is usually very roughly conoidal, of extremely irregular and crude outline, and evidently formed at haphazard. As a result many a *Shofar* cannot be satisfactorily, or even at all, sounded except by lips of a certain formation and thickness, or when sounded, even then only in a more or less constrained position. To make a satisfactory *embouchure*, it must be borne in mind that according to the rule for the position of the instrument, it is to be held with the broad orifice diagonally upwards and the mouthpiece to the lips on the right side of the mouth. It will not be necessary therefore to make the mouthpiece with a circular edge, as for a wind instrument for which the centre of the lips is put into vibration. A thick edge of oval shape, similar to the natural outline of the ovine horn, with a shallow fairly globular cavity, sloping to an aperture slightly smaller than the cylindrical bore itself, may be easily obtained, and such a mouthpiece, if less than an inch in the greater diameter, will complete an instrument far more musical, easier to sound, and more certain of intonation. As the *pitch* of the notes is not of any importance, the relative and total lengths of the *Shofar* may be disregarded with impunity. The traditional shape and dimensions of the instrument might therefore be entirely preserved, while the tone that would readily and with comparative facility be produced would remain thrilling and characteristic, but be devoid of harshness or barbaric coarseness.

We may now turn to the calls or flourishes sounded upon the *Shofar*. It, as well as other such simple tube-instruments, can produce a series of natural sounds termed harmonics or overtones, resulting in their special case from the forcing of the column of air contained in the tube into two, three, four, five, or more equal vibrating parts, effected by the increase of the pressure of air through the differently tightened lips of the performer. If the bore of the instrument be irregular, the vibrating portions of the air column will not be equal, and the tones therefore become impure and difficult. In the case of the *Shofar* the fundamental tone is not used, and perhaps only the second, third, and fourth tones, consisting of a note, its fifth, and its octave, resulting from the division of the air column into two, three, or four equal parts, are practically producible upon it. The calls played upon the *Shofar* consist of these three notes, and their different combinations.

As for the sounds themselves, they are the *Tekioh*, either a long-sustained note succeeded by its fifth, or a short note followed by its fifth prolonged, and ending with the octave. The *Great Tekioh* takes the latter form, much prolonged, and concludes the series of flourishes. The *Shevorim* is a short note with its fifth, thrice repeated. The *Teruoh* is a long note, either tongued as a shake or as eight or twelve rapid repetitions, followed by its fifth. In the *Mishna* (*Rosh Hashonoh*, at end) there occurs a kind of time-notation in the definition that one *Tekioh* measures three *Ternos*, and one *Teruah* measures three *Yevovos*, or simple sounds, or three *Shevorim*, or broken sounds. As early as Talmudic times (*Rosh Hoshonah*, 33 b, et seq.), we find that the order of so constantly repeated an observance as the blowing of the *Shofar* became, either through political troubles or other interruptions doubtfully transmitted, for it is there left undecided whether the three sounds to which the *Teruoh* should be equal were *Yevovos*, and therefore short, quick sounds, like sobs; or *Shevorim*, and so sounds a little longer, more like moans; or whether they were a combination of the two descriptions. The practical result of this uncertainty will be seen further on. To turn to the original meanings of the sound-names, we find in Numbers, x. 1—7, both the *Tekioh* and the *Teruoh* mentioned as names of sounds for the *Chatzotzeroh*, or long, straight silver trumpet. The word *Tekioh* signifies a *blow* (not a *puff*, but a *stroke*, the etymologies being different). This idiom is reproduced in the German "in die Trompete stossen," and probably refers to the smart stroke with the tongue at the commencement of each trumpet-sound. The English version translates the corresponding verb by *blow*. (There is a Talmudic passage: "They used to strike the *Chalil*," in which that word, undoubtedly meaning *pipe*, has been rendered *tabor* by some, misled by the verb *strike*, explained well enough to refer to "tonguing," by the expression under discussion). The word *Teruoh* signifies a *sound*, the idiom being reproduced in the English. In the version the verb is translated by *sound an alarm*. Although the two terms are in the preceding verses and elsewhere almost interchangeable, the verb of the first being coupled with the noun of the second, yet from verse 7, it is plain that there was some distinct difference in the two trumpet-calls.

We may now speak of the Order of Sounds in use with us since Talmudical times. It was originally ordained that a complete flourish, which consists of a *Teruoh*, preceded and followed by a *Tekioh*, should be blown three times, so as to commemorate with a flourish each of the three collections of texts embodied in a prayer that, under the title of *Malchios* (referring to the Divine Sovereignty), *Zichronos* (referring to the Divine Recollection of Human Actions), and *Shofros* (referring to the Voice of Divine Revelation, Exod. xix., 19), present the three fundamental principles of the Israelitish faith, and constitute the special substance of the *Mussaf* Service on the solemn New Year. These flourishes were afterwards directed (by R. Simon ben Gamaliel) to be sounded where we now blow the *Shofar* in the *Mussaf*, because about the middle of the second century the Roman Government of Palestine, ignorant of Hebrew customs, fell under the impression that the Jews were preparing a revolt, and that the trumpet-calls of the New Year were signals for military exercise. A force was therefore sent to the synagogues on the New Year to prevent any exercise or training of the kind. The legionaries waited till the end of the limit of time for the Morning Service, when, having only seen people engaged in worship, and no signs of arms or trumpets, their commander would march them away; and the Jews were then safe to blow during the Additional Service, where the sounds clearly formed part of the worship. (See also *Rosh Hashonoh*, 32 b, *Tosafos*). When this persecution ceased, the sounding again took its proper place in the Morning Service, but, in accordance with Jewish practice, the additional soundings were still retained. Originally the rule was, as we have seen, to sound three flourishes, each of three calls. But on account of the confusion and uncertainty above alluded to as to the exact nature of the *Teruoh*, it was ordained (by R. Abahu in Cæsarea) that the symbolical three sets should be sounded with each of the three forms supposed to bear that name, and hence our present order of nine flourishes, or thirty calls, by which the certainty is attained of a correct sounding of the *Teruoh*. (See also *Rosh Hashonah*, 33 b, *Tosafos*, for the custom of the "hundred calls," &c.)

All the trumpet calls in the sacred and highly symbolical order just explained would receive a far more active religious significance if sounded with the effect that would be produced by a *Shofar* made in accordance with the suggestions given for improvement of manufacture. Such a *Shofar* would probably, with those of ancient days, resemble except for the necessary difference of material and method of preparation, the *Chatzotzeroh* figured in the spoils of the captive Jerusalem on the Arch of Titus, and described by Josephus with some detail (Antiq. iii. 12, 6). The use in the Text of the same descriptive terms for the calls of both instruments may point to a similarity of the kind, as also perhaps may their juxtaposition in Ps. xcviii. 6. However that may be, they belong to the same musical family; and as the modern representative of the *Chatzotzeroh*, the silver instrument of the State trumpeter, so should the *Shofar*, employed in enhancing the dignity, grandeur, and reverence of the service of a higher Majesty, be graced with those modifications and improvements of structure, which would banish for ever the possibility of the occurence of that painful cacophony which its employment in its present crude and barbarous condition occasionally introduces into the sacred worship of the solemn Day of Memorial. The ameliorations here advocated are based largely on properties noticed by the writer in a somewhat extensive examination of specimens of the *Shofar*, and comprise the more observable points in several distinguished by beauty and brilliancy of tone, or ease and certainty of producing the different notes. No one may contest the desirability of rendering so ancient a Jewish instrument both more affecting and more effective in its tones. The letter of the Laws bearing on the *Shofar* is not infringed by these improvements, while their spirit is lovingly followed in the expression of a desire for the adornment and enhanced gravity of the sacred services. The same reverential spirit, and a like conviction that the venerable rites of traditional Jewish worship ought by no means to be deprived of certain powerful incentives to devotional earnestness, and incontestable accessions to their solemnity and beauty, inspire the intention of the writer to follow up these remarks with some others bearing with wider aspect upon the synagogal services at large, and the spreading of a more general interest in their further elevation.

THE JEWS IN ROUMANIA.

[FROM OUR CORRESPONDENT.]

BUCHAREST, 26TH AUGUST, 1885.

In view of the attention which has again been bestowed of late on the situation of the Jews in Roumania, it may not be inopportune, before particularising any recent acts of persecution, to take a brief retrospect of the state of affairs during the last quarter of a century.

In Moldo-Wallachia, which for several years has now been termed Roumania—a designation recognised by the seven Great Powers in the Berlin Areopagus of 1878—Jews have resided for several years, and until the year 1859, they were well treated. At this period, however, the union of the two Danubian Principalities under the sceptre of Prince Couza was proclaimed, and from this political event dates the commencement of the sufferings which the Jews have had to undergo at the hands of their Christian compatriots. These seemed to forget that it was the Jews who, through their commercial relations, have enriched the Principalities and made them known to Europe, and now, jealous of the position which our coreligionists have acquired by their industry and commercial genius, the country, represented by its Government and Parliament, complains of the competition of the Jews, and accordingly it persecutes them. The persecutions increased year by year, and, naturally, the Jews begged and prayed their influential brethren in Western Europe to intervene in their behalf.

The Great Powers, who knew the sufferings of the Jews, on more than one occasion interposed their good offices with our Government in favour of the oppressed, but always fruitlessly, until the convocation of the Berlin Congress, when the Plenipotentiaries inscribed in the Treaty an article which obliged the Roumanians to accord to the Jews civil and political rights, and subordinated the recognition of the independence of Roumania to the execution of this article. The whole world knows that instead of carrying out the stipulations of the Berlin Treaty the Roumanians, through the Legislative Chambers, declared all native Jews to be aliens, and that they have only naturalised some 300 or 400 soldiers who served in the campaign of 1877-1878, and about 50 rich members of the Jewish community; in other words they have duped the Powers, and have evaded the execution of Article 44.

On the other hand, always by means of the Chambers, Roumania has invented all kinds of restrictive laws, ostensibly against aliens, but in reality against the Jews only, so that these have lost not alone their fortunes, but many have been impoverished, and a very large number have even been reduced to the utmost misery and deprived of their daily bread. In this desperate strait the Jews in this country once again appealed to their coreligionists in the West. The English Jews, touched by these lamentations and cries of distress, responded to this appeal by memorialising Lord Salisbury in our favour. It would be "carrying coals to Newcastle," were I to enter into the subject of the recent Deputation to the Prime Minister of England, nor need I dwell on the protests which this step has called forth from the official and non-official press of Roumania, since these facts have been widely made known in Europe. But it may interest you to learn that our Government has established a "black office" in the hope of discovering the persons who divulged to the Jews in England the story of our persecution, and arraigning them on the terrible charge of high treason.

As for our so-called Liberal Government, it is enraged both against us Jews and the British Government. M. Demetre Stourdza, the Minister of Public Instruction—who during the absence in Western Europe of M. Bratiano, the Prime Minister, is acting as *ad interim* President of the Council and Minister of the Interior—has sworn to be revenged on the Roumanian Jews, and to give them real cause for complaining to their brethren abroad, or better still, to force them to leave the country. The measures which he has already taken as a commencement are briefly the following.

He has ordered the closing of nearly all the Jewish schools under the pretext that the teachers do not hold recognised academical titles; at the same time he has enjoined the Directors of State Schools to refuse admission to new Jewish pupils, and to so annoy the present scholars as to compel them to quit the respective institutions. M. Stourdza has further prohibited the continued collection of the tax on meat, known as the Gabella, which the Jews impose on themselves for the maintenance of their clergy, synagogues, schools, hospitals, and other communal and charitable institutions. He has also commanded the Prefects that by means of the administrative powers with which they are invested, they shall force the Jews to sign a protest against the action taken by the English Jews in memorialising Lord Salisbury, and a declaration that they are not persecuted. Many Jews have courageously refused to sign such documents, but on the other hand many have signed from fear of being exposed to total ruin. Europe will take these protests at their true worth.

Finally it is by order of M. Stourdza that the police in every town seize the poorest and most miserably clad Jews either in their houses or in the streets, and cause them to be photographed. The Minister intends to collect these photographs and send them in an album to Lord Salisbury in order that his lordship might form an idea of what class of people the Roumanian Jews are composed, and that he may see how unlike they are to the Jews in England. It would be too long a story to tell in one letter all that our unhappy brethren have to suffer in this country. I may sum up in a few words that life is exceedingly bitter for them.

We have learnt with pleasure of the publication, in London, of the excellent *brochure*, by Mr. D. F. Schloss, on "The Persecution of the Jews in Roumania," and in the name of my Jewish countrymen I thank its talented author.

Another atrocious act is reported from Bacau. On this occasion the notorious Porumbar was not concerned in the outrage, as he was absent from the paper factory, which has been the scene of previous cruel deeds; but the incident shows that the spirit of the master has taken deep root among his subordinates. Whilst a local magistrate, M. Tazloanu, was detained in the factory on personal affairs, a number of Italian workmen employed there seized the Jewish boatman who had conveyed him thither, and they ill-treated him to such an extent that he was left lying on the ground almost unconscious from loss of blood, and with one of his hands broken. His condition was so serious that the magistrate carried him in his own conveyance to Bacau. M. Tazloanu, who, unlike Roumanian magistrates generally, is not tainted with anti-Jewish prejudices, at once instituted an inquiry into the affair, but all his efforts to get at the men who committed the outrage remained fruitless, as their fellow-workmen refused to give them up in Porumbar's absence.

HOLLOWAY'S OINTMENT.—Miners and Workers in the Goldfields.—This invaluable and renowned Ointment is extensively used and patronized by such people to their very great advantage, being easy of application and portable in small compass. When used in conjunction with Holloway's Pills in accordance with the clear and concise directions for use which accompany each pot and box, there are but few of the diseases which afflict mankind which will not yield to the sanative powers of the combined remedies. Holloway's Ointment and Pills do not deteriorate by keeping nor by change of climate, and as they contain no deleterious mineral drug, they can be used with the most perfect safety under the most adverse climatic and sanitary conditions.—[ADVT.]

BAYSWATER SYNAGOGUE.—The Bayswater Synagogue will be re-opened thi (Friday) evening. The order of service will be the same as at the consecration of a synagogue, with the exception that only three Psalms (xxx., c., and xxiv.), will be sung during the seven circuits made with the Scrolls of the Law. The Afternoon and Sabbath Evening Services will then follow.

WE are informed that a new work, by Lena Scheyer, entitled, "Legal Practices for Illegal Purposes," considered in their relation to the causes of the present Depression of Trade, is in the press, and will be shortly issued. An advance copy has been forwarded to Lord Iddesleigh, who has signified his approval of the treatment of the subject.

FEMALE BEAUTY.—Give to your face, neck, arms, and hands fascinating beauty, brilliancy, and charming fragrance of the lily and the rose, by the application of Bridal Bouquet Bloom. It is a milky and hygienic liquid. For creating, restoring, and preserving beauty it is without a rival in the world. Sold by all Chemists and Perfumers at 3s. 6d. Depôt, 114 and 116, Southampton Row, London.—[ADVT.].

BOYS desirous of being APPRENTICED to good trades may apply at the offices of the JEWISH BOARD OF GUARDIANS, 13, Devonshire Square, Bishopsgate. Forms for Apprenticeship can can be obtained at the offices of the Board upon application.

TO PARENTS and GUARDIANS—The wife of a Jewish Minister, without children, would be glad to have a little GIRL to LIVE with her, who would be treated exactly as if she were her own child. Terms moderate. Address 2312, Jewish Chronicle office.

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A Lady, many years a Householder, desires APPOINTMENT as LADY-HOUSEKEEPER in widower's family. Domesticated and experienced in house management; good musician and amanuensis; well accomplished and excellent cook; to children deprived of a mother's care would be a fond and valuable friend. Address M. D., care of A. Walker, Stationer, 4, Neeld Terrace, Harrow Road, W.

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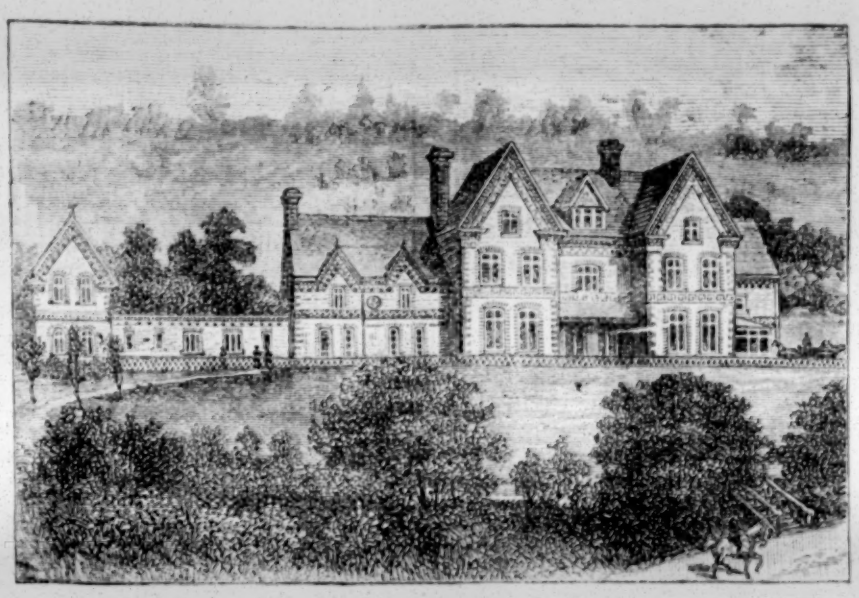

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